

Answer to Dr. Machen and Mr. Monsma

The General Assembly will have before it several overtures relating to the Board of Foreign Missions. Some of them express the confidence of the Presbyteries in the Board and others distrust. Of the latter, two are now known, one from the Presbytery of Northumberland and the other from the Presbytery of Philadelphia. The latter was first presented by the author, Dr. J. Gresham Machen, to his own Presbytery, the Presbytery of New Brunswick and was decisively defeated by that Presbytery. Later it was adopted by the Philadelphia Presbytery, which, however, at its earlier meeting on April 3rd, had adopted the following statement:

Approved Report of Special Committee on Foreign Missions.

"Your Committee on Foreign Missions has given prayerful and careful consideration to the criticisms of our Board of Foreign Missions offered by the Rev. John Clover Monsma, the Rev. H. McAllister Griffiths, and others. These gentlemen were invited to meet with the Committee and were given unlimited time to present their views. At the request of the Committee, Messrs. Monsma and Griffiths furnished written statements of their position, hereto attached. A revised form of that of Mr. Monsma has been printed and furnished to members of the Presbytery.

"In addition your Committee had before it a written reply of a representative of the Board of Foreign Missions to the oritioisms, and also listened to the personal statements of Dr. Robert Littell and Dr. Cheesman Herrick, members of the Board of Foreigh Missions. We also considered the "Action of the Board of Foreign Missions regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry", Dr. Speer's survey of the Laymen's Inquiry under the Title of "Re-Thinking Missions Examined", and other papers bearing on the situation.

"We would especially commend the straight-forward evangelical loyalty of the Board as expressed in its "Action regarding the Report of the Appraisal Commission of the Laymen's Missions Inquiry", issued under date of November 21, 1932; particularly the following statement:

"The Board affirms its abiding leyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, ' to some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the oonception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows: "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be selfpropagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

"We commend most heartily and enthusiastically Dr. Robert E. Speer for his masterly presentation of our Church's position in his "Re-Thinking Wissions Examined", and we would here record our utnest confidence in his fine loyalty to our Lord and His great contaission as evidenced through the years of his splendid service to the Church.

"Opinions were freely expressed by the brethren presenting the criticisms but in the judgment of your Committee sufficient proof was not offered relating to specific cases as to justify us in sustaining the criticisms.

"We recommend that no action be taken on the overture to the General Assembly proposed by Mr. Monsma; we offer the following Resolution to be transmitted to the Board of Foreign Missions:

"WHEREAS, Fearl S. Buck, a missionary under appointment by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has written various articles, reviews, and letters, which are clearly at variance with the declared aimsand policies of the said Church and Board, therefore,

"BE IT RESOLVED, That the Presbytery of Philadelphia requests the Board of Foreign Missions to ask the resignation of Mrs. Pearl S. Buck as a missionary under its care; and that it further requests the Board of Foreign Missions not to publish, advertise or distribute the mission study books for children prepared by Pearl S. Buck, as authorized by the Board."

| Attest. | I. Sturger Shultz |
|---------|------------------------------|
| | Stated Clerk |
| | Presbytery of Philadelphia." |

The overture of Dr. Machen, which this Presbytery subsequently adopted and the overture of the Northumberland Presbytery cover substantially the same ground, and an answer to the former will deal with the full substance of the latter.

This present statement is designed, then, to deal with Dr. Machen's overture. This overture has been supported by a pamphlet by Dr. Machen entitled "Modernism and The Board of Foreign Missions in the U.S.A." and by the address of Dr. Machen in presenting his overture to the Presbytery of New Brunswick on April 11, 1933. A more detailed overture of the same general character had been presented to the Presbytery of Philadelphia, by the Rev. J.C. Monsma, then General Secretary of the Reformation Fellowship, but later "dismissed" (See "Christianity Today", mid-April 1933, last page), and was rejected by the Presbytery of Philadelphia and answered in its action of April 3rd. Mr. Monsma issued a pamphlet in support of this overture which covers some of the same ground and is of the same general nature as Dr. Machen's pamphlet. It would seen wise, accordingly, to attempt to deal in essential matters with all these four documents, namely, (1) Dr. Machen's overture adopted by the Presbytery of Philadelphia, (2) his pamphlet, (3) his address at the New Brunswick Presbytery as reported in "Christianity Today", Mid-April, Volume III, No. 12, and (4) Mr. Monsma's pamphlet, "The Foreign Mission Seduction in the Presbyterian ^Church in the U.S.A.

It is a mistake to suppose, however, that Dr. Machen's attitude is due to the arguments sot forth in his pamphlet and address or is likely to be modified by any answers to these arguments. For some years, and antededent to most of his present allegations, he has felt and expressed his distrust, and opposition to the Foreign Board.

In 1926 he declared his opposition both the Board of National Missions and to the Board of Foreign Missions. In the spring of 1929 he prepared a paper entitled "Can Evangelical Christians Support our Foreign Board," and sent this to me for examination and criticism. I wrote to him very fully with regard to this paper. He was not convinced by my reply but the paper was not published. I have no permission to publish it now but I am free to publish my reply as covering the objections which he made then and some of which are repeated in his latest pamphlet. My answer is found in this present pamphlet as Chapter 1.

Chapter II is a reply to Dr. Machen's pamphlet, "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A."

Chapter III is a letter from my associate, Dr. Scott, to Dr. Littell, of the Tioga Presbyterian Church in Philadelphia, who is a member of the Board, in comment on Mr. Monsma's statement as presented to the Presbytery of Philadelphia in November 1932, which was considerably toned and modified in the printed form in which it was later distributed.

Chapter IV is a reply to Dr. Machen's address at the Presbytery of New Brunswick as reported in "Christianity Today", and remembered by those who heard it.

Chapter V is the statement which I made, at its request, to the Presbytery of New Brunswick at its meeting on April 11, dealing with the specific proposals of the overture presented by Dr. Machen. CAN EVANGELICAL CHRISTIANS SUPPORT OUR FOREIGN BOARD?

in Inquiry Presented for the Consideration

of the Evangelical Members

of the

Presbyterian Church in the U.S.A.

By

J. Gresham Machen

April 1929

Every agency appealing for funds should be willing to give an account of its stewardship to those to whom it appeals. This principle applies to the Board of Fersign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors think that their gifts are being devoted by the Board to the ends for the sake of which they have contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

There are some contributors who need have no hesitation about continuing their support of the Board. Those are the contributors that are interested in the social or material or educational aspects of the Board's work. It is perfectly clear that our Foreign Board is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other contributors who may well have grave doubts as to whother they are justified in continuing their gifts. These are the contributors who are interested in propagating the gospel of Jesus Christ as it is contained in the whole Word of God. Can these Bible-loving and Bible-believing Christians conscientiously continue their support of our Foreign Board?

Obviously the question cannot possibly be answered by pronouncements of the General Assembly; for the distrust which evangelical Christians nave with respect to the Board itself applies in equal measure to the Assembly. when, indeed, the issue between the Bible and modern belief is clearly presented, the assembly usually stands on the side of the Bible: [1] reported pronouncements have affirmed that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of our Lord, are essential doctrines of our Faith (2). But these pronouncements have been made, practically speaking, a dead letter by the fact that the machinery of the Church is almost altogether in the hands of those who are concealing the real gravity of the situation that exists. avasive reports as to the state of the Church, like that of the Commission of Fifteen of 1925-1927, will hardly restore the confidence of evangelical Christians; on the contrary, they will in the end do more to destroy confidence than any open presentation of the facts could possibly do. If. therefore, the Foreign Board is to regain the lost confidence of evangelical Christians in the Church, it cannot do so by any appeal to ecclesiastical

(1) The assembly stood on the side of the Bible in the "Gantz case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Bible and in favor of modern unbelief, but only because of the fact that the Moderator, Br. Speer, quite illegally permitted the representatives of the Synod of New York, who were parties in interest, to vote in the case.

(2) See the pronouncement of the General Ascembly of 1910 confirmed by that of 1923 (Elmites, 1923, p. 253). committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously contribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall merely refer to certain disquieting facts which have come under my immediate observation. Those disquieting facts concern, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. Robert E. Speer.

I.

Jith regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been thrown into close spiritual contact with a large body of young men who graduate from our seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the gospel of the Cross of Christ; and, in particular, they differ widely in the degree of bravery with which they are resolved to proclaim that gospel in the presence of the unbelief now rampant in the Church. But the large majority of them - indeed a proportion truly amazing in view of the hostile forces now abroad in the world - have resolved to stand firmly for that gospel of the Cross, and firmly against the current indifferentism and unbelief.

Some of these men have cherished as the ambition of their lives the thought of going to the foreign mission field. At last the time approaches for the realization of their high resolve. They meet in conference with representatives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men commended for the clearness with which they recognize the insufficiency of all other ways of selvation save the Cross of Christ considered as a substitutionary death for our sins; are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agnostic Modernism; are they encouraged to trust, not in ecclesiastical combinations of human influences, but simply and solely in the Spirit of God making use of the blessed gospel that the Scriptures contain; are they commended for their understanding of the distinct_ eness of our Reformed Faith over against various subtractions from the full Scripture doctrine of the grace of God; are they confirmed in their sense of the high liberty of the Presbyterian minister whether at home or abroad? I can certainly, to say the least, find no clear evidence that such is the case. On the contrary, these young men, so far as I can judge by the spiritual effect on them, are given the impression that they are expected to conform to the policy of church sooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

My impression with regard to this matter is strengthened by the

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official "Candidate Reference Blank" which I have received a number of times from the Board when information is requested regarding prospective missionaries. The reference blank includes among commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress in spiritual truth," "sanity" (explained as "apsence of tendency to extreme views"). Clearly a high mark with regard to these qualities is treated as being in the candidate's favor. No doubt there is a sense in which these questions can be answered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to tolerate the point of view of those who are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in his understanding of the great issue between supernaturalism and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the gospel. Such a questionnaire, because of the choice of leading questions, creates very plainly the impression that "tolerance of opposing views" is far more valued by the Foreign Board than loyalty to the whole Word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question "Section I, mestion 17):

> Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, certainly how any Protestant, can possibly answer such a question in the affirmative. The Rev. Lindsay S.B. Hadley, indeed, the Candidate Secretary of the Board, in his letter to me of March 8, 1928, distinguishes between "opinions" and "convictions":

> This question, as I understand it, has nothing to do with a man's convictions, which m turally we, who are interested in Christian work, would expect a man to hold firmly throughout.

But in making this distinction between opinions and convictions, Mr. Hadley seems to differ sharply from the Form of Government of our Church, where in Chapter I, Section iv, it is said:

> And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequance what a man's opinions are (italics mine).

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Here the word "opinion" seems clearly to be used in the sense in which Mr. Hadley uses the word "conviction". And surely, in this difference, the Form of Government and not Mr. Hadley is right. The man who does not share a certain view is always inclined to regard that view as an "opinion"; the man who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christian, in this day of widespread defection from the faith, can possibly answer in the affirmative the question in the Application Form.

This impression is deepened by an examination of Section IV in the Application Form, which deals with "Religious Experience". That section is declared by the Candidate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

> This question (meetion 17 of Section I) as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are vory definite (italics mine).

Let us now turn to those statements which Mr. Hadley declared to be "very definite". The only questions in the section which can by any chance be referred to are justions 3,5,6. The last two of these read as follows:

- 5. Bo you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master?
- 6. Is it your purpose to make this the chief aim of your missionary career, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"? Surely the adjective as applied to them is strangely misplaced; for the questions are utterly vague. All the terms used - "Saviour", "Lord" and "Master" are used today in such widely diverse senses that the questions could be answered in the affirmative by men who from the point of view of the Bible and of evangelical Christians are unbelievers of a very thoroughgoing kind. That the Candidate Secretary of our Foreign Missions should speak of such studiedly vague language as being "very definite" raises in very insistent fashion the question whether evangelical Christians can possibly continue to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which reference has just been made.

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That question is question 3. It reads as follows:

3. Have you any views which might prevent your harmonious cooperation with the missionaries of the Presbyterian Church?

This question must surely be taken in connection with question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. What may those "opinions" be which the candidate must, on occasion, be allowed to override his own?

The impression has certainly been made upon some candidates that among the opinions which he is required to allow to over-ride his own are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its enemies the "Continuing Presbyterian Church) is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board. If Hadley says that that is not the case; jet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordance with a majority vote, as though he were merely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full truthfulness of bcripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. What guarantee has the candidate that such opinions are not represented on our mission field, and that it is not to such opinions that he is being asked by question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same - that Mr. Hadley, the Candidate Secretary of our Foreign Board, is himself a signer of the Affirmation. This Secretary, who fills this peculiarly important position, who stands in this peculiarly intimate relation to the man who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Auburn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board than merely by the presence of an

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Affirmationist in the position of Candidate Secretary. No less than four among the fifteen ministerial members of the Board are signers of this notable anti-evangelical pronouncement. And what, in this situation, is the attitude of the staff, as distinguished from the governing members, of the Board? Br. Robert E. Speer, surely, is qualified to give the answer. His answer is given in a letter which he sent to me, jointly with Dr. John A. Marquis of the Board of National Missions, on May 6, 1926:

> First - all the members of the Board of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. Te know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board were signers of the Auburn Affirmation. Yet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer: shat possible confidence can really consistent evangelical Christians have in Boards whose standards of what is truly and loyally evangelical are such as this? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-essential? Certainly it is a kind of mission work which no consistent evangelical Christian can support.

Is it such questions with regard to which candidates for the mission field are required to show "tolerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men "are lukewarm in their testimony against Modernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is hostile to repeated pronouncements of the General Assembly. But that is not the serious objection to it. The really serious objection to it is that it is hostile to the Word of God.

II.

A second cause of disquiet regarding the Foreign Board is found in the utterances of Dr. Robert E. Speer.

Among those utterances, one deserves special attention. It is the booklet, "are Foreign Missions Done For?" which Dr. Speer has recently dis-

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tributed widely in the Church. "This little book", says the preface, "is an attempt to meet fairly and honestly some of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its author to be an apologia for the work of our Foreign Board. Here then, if anywhere, the evangelical Christian might fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

Are such expectations satisfied? We are obliged to say very plainly that they are not. Far from setting forth any clearly evangelical position on the great specific questions that agitate the Church, Dr. Speer's book from beginning to end is dishearteningly evasive and vague.

This vagueness appears in most distressing form just when the author seems to suppose that what he says is particularly clear. No less than twice in the course of the book Dr. Speer quotes an utterance made by a conference held at Princeton in 1920 (1). That utterance, he says has "nothing uncertain or confused" about it; "it is definite and comprehensive" (p.56). The evangelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the utterance must set forth in no uncertain terms the authority of the written Word as over against the current mysticism that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary, of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace

Are such hopes realized? What is this evangelical utterance which Dr. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

> "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

(1) Pp. 56, 81. In one other place, also, a practically identical declaration is quoted. (p. 64).

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Such is the utterance which is declared to be so definite and so clear! No doubt it will seem clear to the agnostic Modernism that is rampant in our Church: for it is couched in just the vague, ambiguous language that Modernism loves. All the terms - "Lord", "Divine Saviour", "disciples", and, alas, "Jesus Christ" are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the grand particularities of the Christian faith. The utterance speaks of "the spirit and principles of Christ"; but "spirit" is spelled with a small letter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Jesus as Saviour, but there is nothing about the sin from which He saves or the Cross by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ". but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from wrath to come. In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the word of God, and that the heart and core of the message is found in redemption by the precious blood of Christ. Yet Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the more important of the Findings of this Conference".⁽¹⁾ We can only say that if this be the answer which our Foreign Board has to give regarding the content of the Christian message, then it is difficult to see how evangelical Christians can continue their support of the Board. So far as this declaration indicates, the Board may be propagating the vague "other gospel" of non-doctrinal Vodernism just as probably as the blessed gospel that the Bible contains.

The vagueness that characterizes this utterance also characterizes the whole booklet of Dr. Speer. There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all), no mention of the supernatural return of Christ, no mention of the new birth of believers, no (2) mention of justification by faith, no mention of the atoning death of Christ? That sort of gospel is it from which all that makes a gospel has thus been left out? In this wague message the offense of the Cross is done away, but so is the glory and the power.

Some of the testimonies to which he appeals seem to us, indeed, very unconvincing. There are the testimonies of non-Christian men in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftiness of Jesus' teaching and example, to the transforming power of His "principlos." Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching the real Christ? The plain fact is that the real Christ advanced stupendous claims. Unless those claims are true, He is not a perfect

 Then follows (pp.81-85) the paragraph quoted above and a fuller transcript of the findings of the Conference, which, however, does not really go beyond this paragraph so far as questions of principles are concerned.
 There is one bare mention of "the Crucified and ever Living Lord". (p. 37). ideal at all. He uttered a "hard saying"; and many of His former followers went back and walked no more with Him. Has that hard saying been kept in the background today, that Jesus might win this superficial and patronizing favor among those who have not been born again? Could that favor ever have been won if missionaries had put Calvary in its proper place, if they had been willing to bear the offense of the Cross? Such questions do arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

We do not, indeed, undervalue a good testimony to Christian living by those who are without. How often in recent years has such testimony been wrung from unwilling lips by those who amid the fires of persecution have been true to Jesus Christ! Still, the message of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offense of it is avoided, we are inclined to doust the faithfulness of the preaching. God grant that the Church, both at home and abroad, may never be ashamed of the offense of the Cross!

But if we differ from Dr. Speer in the arguments by which we defend foreign missions, we agree with him with all our souls in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed far more poignant is our sense of the need of foreign missions than is his. For we do not share his favorable view of human nature (1); the primary fact, we hold, is that mankind everywhere is lost in sin. We cannot keep that really profound as Dr. Speer does. It and it alone constitutes the the one message that will save lost sinners and bring them into peace with God:

But where is that message to be found? here are missionaries to find the message that they shall proclaim throughout the world? That is surely a basic question. Yet no clear answer to it can be found in Dr. Speer's book - certainly not the true answer. Dr. Speer speaks of "the search for the infinite riches of God in Christ" (p.37), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet". (p.46) in which it is put -- and rightly put -- in the standards of our Church. New exposures of truth, Dr. Speer says, are to be expected from Christ or from the New Testament or from the Holy Spirit. What boundless confusion is

(1) "What is needed", Dr. Speer says, (p.41), "is that everywhere in all lands men should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." What a difference there is between this teaching and Jesus' words to Nicodemusk "Ye must be born again": Compare the beginning of Dr. Speer's book, "The Unfinished Task of Foreign Missions (1926), where, on pp. 10f., the use of human goodness - illustrated by Jerome K. Jerome's "Passing of the Third Floor Back" - is represented as being the method of Jesus!

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is here, what woeful lack of clearness as to the very foundation of all missionary work: (1)

What is the missionary to say when he begins work on his field? Is he to appeal to a Christ in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has deserted the basis upon which all the teaching of our Church rests — namely, the authority of the blessed written Nord of God.

Very different should be the attitude of the true missionary of the Cross. His function is a humbler function, and yet a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experience of his own for the content of his message, but simply to set forth what is taught in God's word - - both in the Old Testament and in the New Testament, both in the words of Jesus in the Gospels and in the words of the Holy Spirit in the Epistles of Paul. The function of the true missionary is simply to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his own soul the living Saviour whom the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone.

When the message is based upon the Bible alone, the content of the message will be very different from that which now is heard. Gone will be all vagueness like the vagueness of Dr. Speer's little book. Instead, there will stand out the great verities which the Church is commissioned to set forth -the awful holiness of God, the deadly guilt and power of sin, the true deity of our Lord and Saviour Jesus Christ, His wirgin birth, His mighty miracles, His obedience to the l.w. His righteousness with which believers are clothed, His sacrifice to satisfy divine justice and reconcile us to God, His glorious resurrection in the body in which he suffered, His ascension into Heaven, the sending of the Holy Spirit, the utter powerlessness of man, the sovereign grace of God by which alone are made alive those who were dead in trespasses and sins, the new and right relation to God received only by those in whom the holy Spirit has wrought faith, the new walk and conversation of those who have been received by Cod and made alive from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when He shall come to judge

(1) Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p. 44: "Deeper and more religious meanings than we have ever proclaimed are discerned in the Cross of Christ, revealed and illustrated in the war." Doos Dr. Speer mean that those new "meanings" are deeper and more religious than those that are sot forth in the fifth chapter of II Corinthians or in the eighth chapter of Romans? And have these Scriptural "meanings" never been proclaimed from New Testament times until the World War? Ah, how far are we here from the majestic simplicity of the gospel of the Cross!

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A new and glorious day will it be for the distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of men's hearts to God's Holy Word. Meanwhile there are those who already love and honor that Word. What shall they do in the present day? Can they continue to support a mission agency that has wandered so far? There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Speer's little book with care.

CONCLUSION

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What, then, evangelical Christians now do? Can they conscientiously continue their contributions to such a Board?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gaspel as it is set forth in the whole Word of God. Those faithful missionaries of the Cross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for those faithful missionaries, evangelical people cannot withhold their support of the present Board.

But has the time not come for the establishment of a truly evangelical missionary agency in the Presbyterian Church — an agency to which evangelical Christians can contribute, not with hesitation and distrust, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glories of the Reformed Faith as they are found in the Word of God? The question may well be raised; it may well be commanded to the prayerful consideration of that large body of Christian laymen in our Church who love their Bibles and the crucified Saviour set forth therein, who know that the "principles of Jesus" will never save the world nor what Dr. Speer calls his "redeeming life" ⁽¹⁾ — but only His precious redeeming blood, who are not seeking the patronizing testimony of non-Christian men, which Dr. Speer rehearses at such length, but who are willing to bear the offense of the Cross.

If such an evangelical agency is formed, its virtue must be not merely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defense of the present Board; its representatives seem to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. "Be definite in your charges", they say in effect; "noint out individual missionaries against whom charges of

(1) The relation of the Foreign Missionary Enterprise to the World Situation of Today," in Christian Students and World Problems, 1924, p. 139.

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hereay can be preferred, or else keep silent with your criticism and continue your support." What is the trouble with such a line of defense? Is it not that the defense is negative merely? The assumption seems to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these

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missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these gentlemon really understand any better then that the point of view of evangelical Christians in our Church? Cannot they understand that what evangelical Christians demand is not an agency that avoids denying the gospel of the Cross of Christ. that perhaps pays perfunctory lip service to it on explicit demand, but an agency that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and dying men? If in answer to the present paper Dr. Speer should affirm his belief in the atonement of Christ - that heart of the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away -- if he should affirm his belief in the virgin birth of Christ, and in the other four basic elements of our faith to which the Auburn Affirmationists have done despite, if oven he should affirm his conviction of the necessity of these beliefs, still our objections would not really be removed. What we long for is not a missionary agency that affirms belief in the essential things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the time. The difference here concerns the question where the really central emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified -- not in some pale modern sense, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board? But if not, we must seek some other agoncy that will proclaim this thing which to us is the breath of life. Christ has bought us with His own precious blood. We be to us if we proclaim, either by our words or by our gifts, some other gospel than the gospel of the Cross. And may God show us how we can best proclaim that gospel through the length and breadth of the world!

April 30, 1929

Professor J. Gresham Machen, D.D., Box A., Princeton New Jersey

My dear Dr. Machen:

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelioal Christians Support our Foreign Board?" which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteously added that you would be grateful for any assistance that I might render to this end. I am very glad to respond and to try to help you to an affirmative answer to the question in your paper. I believe that my own Christian convictions are not less evangelical than yours, and I believe that our foreign missionary work and workers are also truly evangelical. If I were not convinced of both of these things I should not be associated with our Foreign Board or with the Presbyterian Church. And I use the word evangelical, as will appear, in its plain and honest sense of fidelity to the full Scriptural warrant and content of the Gospel.

I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is oontained in the whole Word of God" appears to me to be unjust and untrue and un-Scriptural. It is of course possible to divide the first from the second but not the second from the first. The Gospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Gospel. Furthermore, it is by the expression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed, in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Gospel and in these languages old words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it than here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suffice: "In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must

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be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibilit

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of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the Times of oritical need may occur, as in great famines and pestilence. world. when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide, through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropio and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and A small development of such work contributing powerfully in the diinfluence. rection indicated is better than a large development of but feeble or indirect evangelistic influence." I think it is an error in your paper and in all your books that you do not adequately recognize and set forth the full dootrine of the Scriptures, namely, that the Gospel is to be preached not by word only but also and not less, or less fundamentally, by deeds of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as numerous and of as true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

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2. It is not for me to presume to defend the General Assembly and the Church at large against your expressions of distrust or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Gospel, but I believe that it is officially and really a truly evangelical Church and I believe, too, that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, who feel and express distrust, but I believe you and they are mistaken in this and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footnote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Moderator. As to my action in connection with Judicial Case No. 1, I erred in unwittingly failing to note and to prevent the voting of members of New York Synod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over, but if this matter is to be brought forward the whole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign Missions, of which Dr. MacLennan was J. G. Machen.

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Chairman and Dr. Robert Dick Wilson was a member, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals, and the proclamation of the Gospel which, however, the Committee did not feel bound to describe and define. These were four of the resolutions;

"That while maintaining loyally the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hitheFto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races cry out, consciously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through the grace of God, this Assembly here and now dedicates itself and calls upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of His Leadership in the supreme task of making the Gospel known to all mankind and of establishing His Kingdom over all the earth,"

3. You describe the impression which you say is made upon the minds of Princeton Seminary students by their conferences with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think, not been questioned. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted through out the Church. As to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because of doctrinal convictions. The only specific case which you cite, of the young man recently who had been working in the Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate, and was at once and joyfully appointed.

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The men wanted for foreign missions are men who firmly believe and who know and have experienced the Gospel of the New Testament, and who are able and ready to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is eagerly seeking for them. And when they are found they are counselled to stand fast in the Scriptural faith and to go forth to proclaim the message of the Gospel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. George Alexander's sermon at the Post War Conference of the Board and all the Missions, entitled, "The Gospel of Paul."

4. You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifth items of character and equipment which are mentioned these three - "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity", explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries! There are. to be sure, limits to toleration, just as to some other virtues, and it is not always easy to fix these limits. In your book on "The Origin of Paul's Religion" you carry as a scholar with great urbanity, the limits of tolerance of the point of view of others far beyond the point where any one would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers simply that. And this Charles Hodge defended and advocated at the meeting of the Evangelical Alliance in New York in 1873 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when, referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities, they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who hold the evangelical convictions of our Church to work together in harmony and good will and mutual tolerance.

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." "Long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "To walk worthily of the lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages! It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views." Certainly the opposite of these qualities is not desirable. How carefully in your books do you guard against certain extreme views regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many others! And how earnestly Paul counsels men: "Let your moderation, your forbearance, be known unto all men." "God gave us a spirit of power and Love and of a sound mind." "Soberness" is one of his emphasized virtues and Peter's, too. "Be ye therefore sober and watch unto prayer." "Wherefore girding up the loins - 5 -

J. Gresham Machen

of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (Cf. Gal. V. 23, II Peter I.6).

And note the place of these questions and their relationship to other questions in the blank. "Tolerance of the point of view of others" is part of the eighth general subject. "Teamwork Qualities." Four are mentioned, as follows: "a. Tact. b. Tolerance of the point of view of others. c. Selfcontrol. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The tenth subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b. Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are: "a. Desire to progress in spirittual truth. b. Eagerness for Christian service. c. Sanity. (Absence of tendency to extreme views)." Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

To twist these simple and reasonable and wise questions and to freight them with suspicion is an untrue and unjust note in your paper.

5. You say that in the "Candidate Reference Blank" "there is not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Frequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. W. M. Paxton and Dr. Robert Russell Booth and Dr. John Fox, who were then members of the Board, were particularly concerned in the decisions reached, and in 1895, 1910 and 1921. (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank", namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disqualify the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions: "What is your habit in devotional Bible study and prayer?" "Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?" "Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"

(5) By requiring from every candidate, ordained and unordained, a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b) Your Christian development and experience; (c) Your motives in seeking missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate ito who is not under care and examination of a Presbytery:

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"The Content of your Christian Message.

This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

Possibly you may never have seen this last statement. It has been in use for the past six years.

In the light of these statements I think your criticism of the blanks is untrue and unjust.

6. You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. These men were wide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the small group which is usually found in a mission station."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out. in other ways.

7. You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, Lord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague." That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them

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and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Gospels, in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am content.

8. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board "were signers of the 'Auburn Affirmation'", and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation." Nor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declaration:

"We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordination, 'as containing the system of doctrine taught in the Holy Scriptures.' We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers.*****

"we all hold most earnestly to these great facts and doctrines (i.e., the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was Cod manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everlasting Saviour; that in His earthly ministry He wrought many mighty works, and by His vacarious death and unfailing presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

9. The second part of your paper is devoted to my "utterances" as a "cause of disquist regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to self-defense. I have been associated with the foreign mission work of our Church in our Board for thirty-eight years. I have tried to serve faithfully and efficiently and I do not think the service needs to be vindicated to men. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need much concern us, and you and I are both clearly known to Him. But one is glad of the opportunity to bear his Christian witness to our glorious Lord and His Gospel and to seek to relieve the foreign mission cause, to which long ago I gave my whole life from the suspicions and distrust which you think my utterances have brought upon it. J. G. Machen

The chief ground of complaint and criticism in your statement with regard to me relates to the little book "Are Foreign Missions Done For?" and its statement of the aims of foreign missions. Inasmuch as this statement of aim is quoted in the book from the Board's Manual, where it has stood in its present form for many years, I am glad to retire for a time, with the little book, into the background and shall take up your attack on the statement of the missionary aim, to which also reference was earlier made. The statement which you criticize is as follows:

> "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, selfsupporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

You object to this as "evasive and vague" and because it does not explicitly "declare the absolute necessity for every missionary of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God."

In reply I would say: (1) This statement of the supreme and controlling aim of foreign missions was prepared in its present form by a committee of the Post War Conference of the Board with representatives of the Missions held at Princeton in June 1920. The Chairman of this committee was the Rev. J. Walter Lowrie, D.D., of China, later secretary of the Bible Union of China. It was he who helped to form this statement, which the Conference unanimously adopted for just what it was intended to be, no more and no less. It was not a statement of the doctrinal content of the Gospel message. It was the briefest possible declaration of the central purpose of missions with due subordination of its various elements. That central purpose most assuredly is to make known our Lord Jesus Christ the Saviour of the World. (2) The statement is absolutely and faithfully Scriptural. It gathers together the words and thoughts of the Great Commission in its various forms: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." "And He said unto them, Go ye into all the world, and preach the gospel to every creature." "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." szt

All your criticisms of the aim as stated are equally applicable, some of them more so, to the last commands of our Lord. These commands do not mention the things you require to have mentioned. They do not contain certain ideas which you disapprove. Your views explain away and even attack the clear meaning and the so" very words of the Great Commission as Matthew records it.

(3) You summarize your criticism of the statement of aim by saying wit "In short, there is no hint here that the foreign missionary has a message to "Is mankind lost in sin, that that message is contained solely in the Bible as the Word as of God, and that the heart and core of the message is found in redemption by the

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as precious blood of Christ." I think that any fair and candid Christian mind will find not only a hint of these things but far more than a hint in the plain, honest words of the aim if honorably and fair mindedly construed. These and other elements of the Gospel would be included in a statement of the content of the message which the missionary is to make known, but they do not naturally or essentially fall in a sentence-statement of the central and controlling aim. That aim is to make our Saviour and Lord, Jesus Christ, the Son of God, known to the world. Paul writes to the Ephesians, "Unto me who an less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ." Some of these riches he proceeds to unfold but by no means all, and he makes no mention of some of the particulars in which, of course, he believed but all of which he never attempted to summarize in any statement of his central,

I think you make three great mistakes here (1) You confuse the statement of the aim of missions to proclaim the Gospel of Christ with the statement of the content of the message of the Gospel. (2) You allow your suspicion and distrust of others, your judging as you would not be judged, to deflect and peison your view. When you call Jesus Christ "Lord and Master" you say the words are used honestly, but when I call Him so, the words are used dishonestly. This is untrue and unjust." It is more than that. Paul says explicitly, "No man can say Jesus is Lord but in the Holy Spirit." You appear flatly to dispute Paul and to believe that men can will call Jesus Lord by the evil spirit. Our Lord spoke some stern words about this kind of judgment. (3) You unmistakably imply that the failure specifically to mention certain great doctrines is evidence that those doctrines are not believed.

10. I will go on to deal specifically with this point. You say that "the vagueness which characterises this utterance (i.e., the statement of aim) also characterizes the whole booklet (i.e., "Are Foreign Missions Bone For?") There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scropture (indeed no mention of Scripture as such at all) no mention of the supernatural return of Christ, no mention of the ing death of Christ."

Before examining this statement and the implications which you put into it is and the inferences which you draw out of it, I wish to make my position unmistakaat bly clear. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I am an evangelical Christian believer. I accept all the facts, all believer. I accept all the facts all the

> "Before attempting to answer these questions, the writer of this paper ought perhaps, in order to avoid all misunderstanding, to state his dwn point of view. He accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly every article of the Apostles' Creed. No language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, 'the Word made flesh,' God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejo.ces with great joy in the miracle of the Virgin Birth and of the real Resurrection of Christ and of His future personal advent. He believes

that it is God alone who through Christ saves men, not by their characters, nor by any work of righteousness which they can do, but by his own grace through the death and life of His dear son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His redeeming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

> "There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for Him. There is naught that we can say about God that we will not say also about Jesus, 'the Son of His love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things, and in Him all things consist. And He is the head of the body the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His oross; through Him, I say, whether things upon the earth, or things in the heavens."

"We will say about Jesus all that all the creeds have said and then we will say that He is more than this. All that men have said or even can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here let us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus."....

"But all words fall short of the reality with regard to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago J. Gresham Machen - 11 -

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we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our Risen and Living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

"Nevertheless we can make our confession. We confess Him in the august symbols of our historic creeds and confessions."

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries and of the secretaries of our Board, "perfunctory lip service." If you do, you will have to answer before our Lord and Judge; may you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Matt. VII. I-4).

Now let us examine this present criticism. (1) You say that my little book does not mention the Virgin Birth and its place in Christian faith. That is true. Neither is it mentioned in your book on "The Origin of Paul's Religion." You there set forth the details of Jesus' life which were known to Paul but you make no mention among them of the Virgin Birth. The single mention of it in your book "What is Faith?" is in the question which is asked in a purely incidental and secondary way, "What has it (i.e., simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). You go on on this same page to state what we need to know about Jesus. You do not mention the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear mention in them, especially in a discussion of "What is Faith?" of all that the writer deemed essential. You emit the Virgin Birth in these studies of the content of Paul's Gospel. and of the Christian faith and then condemn my poor little booklet on our foreign mission duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Fatton has written a noble book on "Fundamental Christianity." Surely he will deal with the Virgin Birth here as you require. Does he? Not once does he mention it, save incidentally in the mention of the Virgin Mary and the Roman doctrine of the Immaculate Conception. In Dr. A. A. Hodge's "Popular Lectures on Theological Themes" there is, if I am not mistaken, a single reference to the Virgin Mary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth". It refers only to Roman ideas of the Virgin Mary. And in the text the fact and the doctrine of the Virgin Birth receive

almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature in Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of its theological significance as one finds, for example, in Du Bose's "Soteriology of the New Testament."

Do not misunderstand me. I believe in the Virgin Birth and I regard it, in Dr. George Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it. But the idea that failure to mention it implies disbelief and that every book which omits it is unevangelical is untrus and irrational. Consider the result of the application of your requirements here to the volume entitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). It is a great volume of 634 pages. Here, surely, one would feel that he had a right to expect a full statement of the Gospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of Christianity, setting forth with special clearness the Christian message Dr. Patton in his opening paper says, "My theme for our time. embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle; all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and Well, let us see. This huge of a vague and evasive insincerity. and sincere theological volume contains not a single reference to the The one reference to the Second Coming of Christ Virgin Birth. That is the only one. There is a is in a peper by Dr. Erdman. paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Gospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniel" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." What if one should use your own words: "What sort of a Gospel is it from which all that makes a Gospel has thus been left out? In this vague message the offence of the Cross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel offered in commemoration of a century's life of a great school whose business it is to set forth the content of the Gospel. But I will not use your words. I think the volume is a worthy Christian production and one of the best things in it is the passage in your paper, where, more adequately than any where else, you recognize (p. 575) the Pauline doctrine And I think its omissions are justified on the of the Resurrection. ground on which you justify omissions in Paul's Epistles, namely, "It is omitted not because it is unimportant but on the contrary because it is fundamental" (p. 562). I think that is a valid justification of these "Biblical and Theological Studies" with their vast omissions. I think it is valid in the case of many omissions in your books. Will you not be equally fair-minded toward others?

(2) You say there is "no mention of the bodily resurrection" in my little book. The Fresurrection is mentioned more than once and by that I mean the bodily Resurrection of our Lord, but I did not use the phrase. Neither have you used it in a single one of your three books which I have read. And it is not used in the New Testament? The New Testament is content to speak of the Resurrection, meaning the real and actual Resurrection of our Lord and I am content with the language of the New Testament. And as to the reality of the bodily Resurrection of our Lord I hold with Paul that it is the supreme fact and truth in Christianity.

(3) You say there is "no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all)." Again you are mistaken. The Bible, the New Testament, the Word of God are all mentioned repeatedly. The full truthfulness of Scripture is everywhere assumed. I accept joyfully, and we expect each missionary to accept, the doctrine of our Standards with regard to the Scriptures. But I must honestly say that there is something which appears to be not altogether candid, I will not say "evalve", in your own references to the inspiration of the Scriptures. One notes the care with which you refrain from facing certain issues and from using the language of some of those whom you allow to think that you agree with them. And do you or do you not agree with Dr. Patton's position in "Fundamental Christianity."?

(4) You say there is "no mention of the supernatural return of Christ". Two of your three books make no mention of it. I find no mention of it in A.A. Hodge's "Popular Lectures." As for me I have cherished this faith and hope for forty-two years. My boyhood ministers, one a graduate of Princeton Seminary and all the orthodox of the orthodox, spiritualized this truth completely out of the Bible but I learned it at the Northfield Conference when I was a Sophomore in college and I have lived with it and in it ever since and have gladly borne some reproach because of it. I wrote a little book on it and have again and again preached it. I think I have borne ten times the witness to it which you have borne. But it did not seem to me to be necessary to introduce it into this little defence of missions. I was writing to defend foreign missions against their enemies. I did not realize that they would need to be defended from their friends.

(5) You say there is "no mention of the new birth of believers, and no mention of justification by faith, no mention of the atoning death of Christ." You qualify this by recognizing "one bare mention of the Crucified and ever-Living Lord." What would you think of the spirit of the statement that there was "one bare mention of the Virgin Birth" and "one bare mention of the revelation in "What is Faith?" But again you are mistaken. Those truths are either stated or implied or assumed in my booklet. More than this was not called for in the nature and purpose of the little book. It was not an attempt to set forth the content of the Christian message. It was simply a short and earnest presentation of the claim that Christ is the only and the sufficient Saviour.

11. The claims of Christ are not kept in the background. The little book is full of their assertion. It maintains, throughout, the sole sufficiency and universality of the Gospel: "Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhesd. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the world in order

that all men together may learn more of Him." (p.36) It conceives Christ, as the Scriptures do, as "the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope. A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour." "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to allmen everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining. as the only way in which any of us can attain, the unity of the faith and the stature of the fulness of Christ. The truth that we need to keep in view and that it easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fulness of the Godhead bodily." (p.42). "Christ is absolute and final and He and His religion are to prevail absolutely and finally." "It is Christ that we Christians owe to all men here and throughout the world. If this position be regarded as narrow and fanatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself oan find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fulness of Christ's supply. He is adequate indeed to the full needs of each soul only because he is the whole world's sufficient Saviour;

> 'In Him is life provided For all mankind and me.'"

"I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncomplainingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p.102) "I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet

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come into its possession." (p.108). "The missionary enterprise is the proclamation of the One Name given under Heaven among men whereby we must be saved. and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been 'woe', if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, maked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today - Christianity stripped of all accessories and secondary accoutrement , just Christ, Himself, to be offered to the whole world for which He died." (p.141).

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, Dr. Albertus Pieters, of Holland, Michigan, as conservative in his theology as you or I can ever hope to be. There is enough evidence in sheaves of letters at hand that the little book has fortified evangelical conviction and confirmed true missionary devotion. I will not quote them - yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

> "I have just finished the reading of your book, so kindly sent to me, entitled 'Are Foreign Missions Done For?' It is now after twelve o'clock, P.M. I cannot express to you the joy I received in reading it. After having much of my former zeal for missions dampened by recent post graduate studies in the University of - and the coldness of the churches that I have tried to interest in a feeble way, I now rededicate myself anew to the task of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

"I can fully appreciate the difference between 'The religion of the good dead man' and the 'Religion of a good living God.""

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"On the day that your little book 'Are Foreign Missions Done For?' came to us, I read it and decided to write you at once in regard to a further distribution of it. I probably felt that you know your own business, but in the light of some college periodicals recently received I know my first impulse was right.

"I would like to have the whole thing, or perhaps only the chapter 'Christ is Enough' printed for large distribution among our college organizations."

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"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility. in regard to the whole matter."

"For white a long time I have wanted to write to you. After reading your recent booklet, 'Are Foreign Missions Done For?' I cannot refrain from writing. I want to thank you with all my heart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myself in complete agreement with every page of the book."

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"I have just read 'Are Foreign Missions Done For?' at one sitting and I can't resist saying how wonderful it is. To my mind it is the most unanswerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion it is complete - it needs discovery."

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"Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

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This last is from the "Church of the Lutheran Brethren." I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled me."

12. There is much more in your statement which should be reviewed, but I have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are two things more of which I shall speak. (1) The first is this: I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity and supernaturalness of the facts of Christianity's beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrines of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life, and I might go on with the long list of all the evangelical convictions. Where I differ from you is at the

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points where, as it seems to me, you differ from the Scriptures. Some great Scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. When apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends both without any minimization. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at some ministers who read the sixth chapter of Ephesians to their people. There are illustrations in your paper which we are considering. There you use some words in your statement of essential doctrine which are not found in the Scriptures at all. I can state my convictions wholly in the very words of the Scriptures. You use repeatedly the phrase "the gospel of the Cross". This phrase is not in the Scriptures. The New Testament knows "the Gospel", "the Gospel of Christ", "the Gospel of the Kingdom", "the Gospel of peace." "the Gospel of God", "the everlasting Gospel", but it nowhere uses the phrase "the Gospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea of the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Gospel is not the Gospel of the Cross only, not even of the Cross of Christ only. The Gospel is the Gospel of Christ which includes the Cross and what preceded the Cross and what followed the Cross. The same defect marks your use of the idea of "salavation only by the Cross," and your criticism of my reference to the "redeeming life" of Christ. Your view certainly does not do full justice to the Scriptures nor does it represent the true Scriptural proportion of truth. You say in "What is Faith?" "Christ touches our lives, according to the New Testament through the Cross." (p. 143 but compare Heb. II.18; IV., 15, 16.) "The Cross of Christ is the special basis of Christian faith". (p.144-But compare I. Cor. XV. 17). "The Cross by which salvation was wrought." (your statement; But compare Rom. I.16.V.10). You do not and cannot too much exalt the Cross of Christ, but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection and many other aspects of the full truth of the Gospel. You justly emphasize the fact of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redeeming work of Christ, its place in our salvation. or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "What is Faith?" you speak of "the Gospel of redemption through the Cross and resurrection of Christ". (p.p. 154,151). Also "The Origin of Paul's Religion," p. 167. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" and sometimes of late, though not earlier, Virgin Birth with a capital and the "resurrection" without it.) But you criticise my truly Scriptural reference to the "redeeming life" of Christ (Rom. VI., 1-11; VII, 4; VIII, i-14)

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross saves us or that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How rich is Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of his Son, much more, being

reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V., 8-11). Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrines in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scriptures" and still less frequently do you complete the quotation and add "And He hath been raised on the third day according to the Scriptures." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the place of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us. Paul proceeds in this very chapter to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I.Cor.XV.17). And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This full Gospel of the New Testament is the glorious Gospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offesce, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me, even as I am of Christ." "Giving no offence in anything, that the ministry be not blamed. But have renounced the hidden things of dishonesty, nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." There is clearly in Paul's view a wast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "offence" which Paul uses in Gal. V.11 and I. Cor. 11., 23 and which Peter uses in I. Peter 11.,8 is the very same which Paul uses in Rom. XIV., 13 and XVI., 17, and which the Saviour uses in His dreadful warning in Luke XVII.1, 2, and which in the American Standard Revised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble." It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Gospel to those who are without: "Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in Me," but surely the Spirit of Christ would not have us think that the Tender Shepherd of His little ones, who left the ninety and nine safe sheep in the fold to hunt the one that was lost, would be pleased with the thought that His disciples should measure their fidelity by their success in "offending", in "causing to stumble" the feet that out of the way.

And a great deal more might be said of the failure of your book to set forth "the full Scripture doctrine of the grace of God," to use your own phrase. But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul

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himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Perhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systematization and no scholar in the field of theological controversy. It is even so. I do not pretend to be anything but a simple, Bible-Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich and varied truth of the Scriptures. If anything that I say here or elsewhere is at variance with the Scriptures, if it declares what the Scriptures do not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the truth. Is this not evangelical?

(2) And now lastly, you say "What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense but as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Boerd exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Sinless One, the only Saviour, "who is the blessed and only Potentate. the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom man hath seen nor can see; to whom be honor and power eternal. Amen."

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim. a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utterances which you have quoted here, I believe, both

J. Gresham Machen

true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teaching has sought to be faithful to our Divine Lord and His Word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel. And I do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non-Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal zeal proclaim it to those who are without.

And now one more quotation from what you have written, not in this present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

> "Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passion of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

Yes, this is the place. But once again we cannot stop at the Cross. Beyond that there was an empty tomb and a Risen and Living Lord. "United with Him in the likeness of His Death", shall we not also be united with Him and therefore with one another "in the likeness of His Resurrection." Can we not, my friend, put away all this bitterness and railing and suspicion and be kind and tender-hearted and trustful? And can we not be spared the shame and waste of such a baseless controversy as a controversy like this between you and me would be and give ourselves and all our strength to better and truer things? Is not Paul's counsel, "walk in wisdom toward them that are without, redeeming the time," doubly applicable to our relationship and our work within the company of us who truly love and wish truly to serve our Common Lord?

If what I have written does not avail to persuade you and if you still think that it is your duty to publish your paper, surely it is only fair and right that my answer should be published with it. In that case I am prepared to meet my proportionate share of the expense. But, my dear friend, there is a more excellent way.

Very faithfully yours,

CHAPTER II

Dr. Machen's Pamphlet - "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U. S. A."

This pamphlet of 110 pages was sent out by Dr. Machen just before the meeting of the Presbytery of New Brunswick in Trenton, New Jersey, on April 11, 1933. I received a copy on April 10th but had no time to give it a careful reading until after the meeting of the Presbytery. Even if I had had time, I think I should atill have done as I did, and confined mysself to the statement presented here as Chapter V. The only thing on which the Presbytery was called to vote was the proposed overture. That the matter to be dealt with, not the statement of Dr. Machen, which might have been answered one by one without altering at all Dr. Machen's attitude, which does not rest on the arguments which he presents in the pamphlet but which existed before most of these incidents occurred and would exist if they had not occurred.

Now, however, I propose to deal with them.

First, a word should be said with regard to the introduction which Dr. Machen has prepared to the edition of the pamphlet issued since the meeting of the Presbytery. Dr. Machen says here that after he and I had each used the hour allotted to us, the previous question was moved in accordance with my expressed desire not to engage in controversy. I expressed no such desire. I said I did not intend to engage in either controversy or debate but was present at the Presbytery's invitation simply to try to help it think and act aright in the matter of the proposed overture. No expressed desire of mine had anything whatever to do with the moving of the previous question. Dr. Machen further says "No sensible person can have confidence in a Board which does not welcome open discussion of its policies with those to whom it appeals for funds." The Board welcomes all fair and just discussion now and always. As to the phrase, "those to whom it appeals for funds," Dr. Machen declares that he does not support the Board and advises others not to do so. And his statement declares that the Board "is deeply involved in Modernist and destructive propaganda." This statement is not true and the evidence presented does not justify it. What is this evidence? The Pamphlet is in seven sections. It must suffice to deal with what is crucial in each.

1. "The Attitude of the Board of Foreign Missions toward the book-"Re-Thinking Missions":

The Board has no responsibility whatever for this book or for the movement which produced it: When the movement was launched the Board did what it could, which was not a great deal, to influence it and hoped for real good as a result of it: It gave expression to this hope which so far from being reprehensible as Dr. Machen thinks, was the right and Christian thing to do. Two members of the Board, purely as individuals, were on the Committee which projected the inquiry, as were members of other evangelical ohurches but these had nothing to do with writing the Report. As individuals they assented to its publication. Like others they no doubt both agree and disagree with it. They are both loyal evangelical Christian believers.

When the report appeared two courses were open to the Board: to ignore the Report, or to express its mind with regard to it. If the Board had taken the former course it would have been still more severely criticised. by Dr. Machen The Board felt that it much make it clear that it had no respondility for the Report and that it must express its mind both for its own sake and for the sake of the Church, and it did so with perfect clearness in the manner which comports with the dignity and tradition of the Church. It set forth the six fundamental issues on which its position was at variance with the Bsition of the Report. It did so positively and unequivocally and then, like the honorable and truthful body that it is, it recognized elements of good in theoriticisms and suggestions of the Report as to some of the methods of missionary activity, which, it said , could be acknowledged only as "taken apart from its theological basis." The Board's actions and the various statements which it has sponsored have been recognized throughout the Chuech and around the world as a clear and unmistakable affirmation of the Biblical evangelical basis and nature of the work of foreign missions has held unshakably by our Board and Church. The Board is not open to criticism because it spoke with dignity and self respect and not with violence and malediction. No statements from any Church or missionary body have been more clear and complete than those which have gone from our Board.

II. "The Case of Mrs. J. Lossing Buck."

All those who have had any responsibility in this matter are content to endure the assaults which have been made upon them from one side by Dr. Machen and from the other by the "Christian Century", and the magazines. This "case" will be judged by One higher than all of us and we will await His judgment. Mrs. Buck's published views are not in accord with the faith she professed when she wasfirst appointed a missionary and with the faith of the Church, but a great deal needs to be considered of which theoritics of Mrs. Buck and the Board are ignorant and mist be allowed to remain ignorant. It is enough to say that the Board has tried to act as a Christian agency with its obligations to our Lord Jesus Christ ever in mind and that it has acquiesced in Mrs. Buck's honorable request to be released from connection with it with deep regret that there could not have been another and very different issue.

III. "The Board of Foreign Mission and the Auburn Affirmation."

The proper place to deal with this matter is in the courts of the Church. Whether signers of this Affirmation have by such signature violated their ordination voes is not an issue to be settled by any method of indirection. It cannot be so settled. One and only one honorable and constitutional way is open to Dr. Machen and that is by the due process provided in the Constitutionof the The position which apparently Dr. Machen is seeking to establish is Church: that because a secretary or a member of one of the Boards of the Church signed the Auburn affirmation he is thereby disqualified as a Presbyterian minister and in ineligible to service of the Church, no matter how clearly and positively he may declare his complete loyalty to his ordination vows and his specific acceptance of the great affirmations of the Confession of Faith in the very terms of the Confession. This is an issue, however, which can only be constitutionally determined by the Presbytery to which the individual involved belongs. It is wholly conceivable that there should be ecclesiastical organizations where such

question would be determined by the local congregation or by the national body as a whole, but this is not Presbyterianism. Such a course is forbidden by the Constitution of our Church. To propose or to attempt to pursue such a course is to ignore and contravene the law and order of our Church as embodied in the authoritative constitution. It is wrong constitutionally and ethically to use the missionary and educational agencies of the Church as a device for escaping responsibility in meeting this issue in a legal and righteous way. Until this issue has been determined in the proper and constitutional manner which alone is tolerable in the Presbyterian Church, it is not competent for Dr. Machen to attack, as he is doing, the good faith, the honor, the Christian character of Mr. Hadley. Mr. Hadley, as will appear in a later chapter, is absolutely loyal to his ordination yows and to the faith of our Church.

IV. "Modernist Propaganda by the Candidate Department."

Dr. Machen's statement here is partial and unfair. It is worse It is not true, as he intimates, that the candidate secretaries have than this. used their opportunity not for Christ but for anti-Christ. (p.22) Such a grave charge is utterly unsbustantiated by his evidence. What is the "spirit of the anti-Christ?" John says that it is the spirit that "confesseth not" or "annulleth" The Candidate Secretaries, on the contrary, believe and constantly affirm Jesus. their belief in Jesus Christ as the Son of God according to the Scriptures. And John says plainly that the spirit that makes this confession is not the spirit of anti-Christ but is the spirit of God (I John IV, 2, 3). The suggestion of such books as were mentioned in the letters of Mr. Hadley and Mrs. Corbett, writton by Oldham and Fosdick and Fleming, is no warrant for such an enormity as the charge that these two devoted Christians, both of whom gave heir lives to service in China, are serving anti-Christ. There are things in some of these books to which I believe that just objection may be made but such a single incident as this is no adequate ground for a charge of serving anti-Christ or of anti-evangelical propaganda. To hold them responsible for a statement made by Middleton Murray quoted in Oldham's "Devotional Diary" and to represent this "Diary", which has been used with great blossing, by this quotation and one phrase in it, is propos-Firthermore, Dr. Machen does not know and ingnores completely all the terous. noble work these candidate secretaries have done in trying to guide young people into the truth of the New Testament and in seeking earnestly to safeguard and strengthen the evangelical faith of missionary candidates. The correspondence files will establish to the satisfaction of any fair minded judge the evangelical loyalty of these faithful workers.

Dr. Machen says that the Candidate Department speaks of "Re-Thinking Missions" as " being essentially a Christian book." Whatever one may think of thatbook the Candidate Department has made no such statement about Here as elsewhere and especially as we shall see, in his address at the and it. New Brunswick Presbytery, Dr. Machen inveighs against the validation of the Christian message in and by Christian life and experience and delcares that the dealiest enemy of Christianity all over the world today" is not unfaithfulness of life, or disobedience to the will of God, or un-Christian conduct, or the denial by deed of the Christian profession of faith, or hatred or bitterness, but modern non-doctrinal religion." Christianity is indeed a doctrinal religion and the acknowledgment and proclamation of the truth of its doctrine and its historic facts are essential, but its deadliest enemy today is not more the foolish and fatal denialof doctrine than the proclamation of a dontrine that is not the full new Testament doctrine, or the declaration of a faith that is not confirmed by deeds of obedience and love. There are no plainer assertions in the New Testament than those which forbid the separation of faith and works of belief and life. And if distinctions are to be made the only valid one for us who believe in the New Testament is the distinction of Paul in a passage which I do not remember ever to have seen quoted by Dr. Machen - "And now abidoth faith, hope and love, these three, and the greatest of these is love."

And as to "hristian experience Dr. Machen says Peter "said nothing about his own experience" in his first missionary sermon, and that when Paul preached it never seemed to have occurred to him to try to save men by the power of his vivid personality." It would be folly for any man to try to do so today but what a strange perversion of the New Testament! Wh can read the Epistles of Paul and Peter and possibly miss the constant glorious witness to what Christ was to them and in them, and the eagerness of their hearts to have others find in Him the salvation. the power, the joy which they had found. What but their own experience were they declaring when they said: "I will not dare to speak of anything save those which Christ wrought through me." (Romans XV:18). "My speech and my those which Christ wrought through me." (I Cor.II.4) "Our preaching were in demonstration of the Spirit and of power." (I Cor.II.4) cospel came not unto you in word only but also in power and in the Holy Spirit and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake. Ane ye became imitators of us and of the Lord." (I Thess. 1. 5. 6). "To me to live is Christ." (Thil. I, 21). "I beseech you therefore be ye initators of me." (I. Cor. IV, 16). "Always bearing about in the body the dving of Jesus that the life also of Jesus may be manifested in our body." (II Cor. IV:10). Was Paul not referring to hos own experience in Gal. II. 20. Col. I. 24-29. I Tim. I, 16, and II Tim. I,127 Paul indeed preached not himself but Christ Jesus as Lord, his Lord, whom he knew in his own experience, an experience to which he dared ever to appeal. And as to Pater, if he did not refer to his own experience in his first sermon he certainly referred to it afterwards in Acts XI and I Peter I. 3-5. In his great zeal for certain aspects of truth, Dr. Machen depreciates or even disallows other aspects.

But what folly it is to separate doctrine and life! This is the very separation denounced by our Lord (Luke VI, 46-49; Matt. VII, 21; XXI, 29,30), and by James (James II, 14-25). Christianity has not one but two deadly enemies one if the error of no thinking or wrong thinking and the other is the error of a loveless and unChristlike life.

V. "Reference Blanks: Application Blanks and Information given to Candidates."

I have dealt with this in Chapter V of this statement but am glad here to say a further word about the constant practice of Dr. Machen of setting up contrasts and separations aloen to the New Testament. "According to the Bible", he says in this section, "a man is not saved by following Christ; he is not saved by loving Christ; he is not saved by surrendering to Christ; but he is saved by faith. And that is an entirely different thing. If he were saved by surrender, or by following Christ or by love he would be saved by some high and noble quality or action of his own. But when he is saved by faith, that means that he is saved by God and God alone and that the manner by which God saved him is to work faith in him." Yes, but faith is not all that God works in him and the wrok is manifestly not God's work unless it includes both faith and surrender and obedience and love, and faith is not faith that is only opinion and not surrender and obedience and love. All these are God's work and God in His word does not sanction their separation. The fruit of the Spirit is not single. Paul says it is ninefold and the seventhitem is "faith", identically the same Greek word that is used elsewhere in the New Testament for "faith". It is wholly unScriptural to separate faith and deal with it as a work of God detached from His whole will for men in Christ.

Dr, Machen goes on, "The means by which God saves him is to work faith in him and to lead him, relinquishing all confidence in his own goodness, just to look at the crucified Saviour and say, Thou has died in my stead. I accept the gift at Thy hand, O Lord." True, blessedly true, but not all the truth of the New Testament. There is not a word here of the Resurrection. The crucified Saviour was not all to Paul. Note his bold words in I Cor. XV. The gospel as Dr. Machen states it here and elsewhere (though of course he believes in the Resurrection with all his mind) makes too little of the Resurrection, and saving faith is not faith in the Crucified Saviour only, it is faith in the Risen Saviour and it is as important to say the latter as the former - Paul said it was more important. (And of. I Peter III: 21)

And also the man who truly looks in faith to the Crucified and Risen Saviour says something more than Dr. Machen suggests. He does indeed say "Thou has died in my stead, I accept," but he adds:

> "Were the whole realm of nature mine That were a present far too small, Love so amazing, so divine, Demands my life, my soul, my all."

VI. "Various indications of the Attitude of the Board to Secretaries and the Agencies with which the Board is Cooperating."

The particulars here are the Lakeville, Lausanne and Jerusalen Conferences, Mr. Eddy and Mr. Kagawa, Dr. Soott, Dr. Mackay, Dr. McAfee, Dr. Reisohauer and Mr. Speer. With the Lausanne Conference, Mr. Eddy and Mr. Kagawa, whatever one may think of them for good or ill, the Board had had absolutely no connection. As to the Lakeville and Jerusalem Conferences, let any one read the full report of the former and volume one of the latter on "The hristian Message", especially Chapter X, and if he is a fair minded person he will see for himself how completely Dr. Machen has misunderstood or misrepresented these conferences. In the case of the officers and missionaries of the Board of whom he speaks, he has rendered no just or righteous judgment. In some matters, as of the discussion at the Foreign Missions Conference in December 1932, he speaks in tragic ignorance. In his criticisms of Dr. Mackay he does not truly represent his articles and the statements to which he takes exception can each one be justified with the clearest proof from the New Testament. The truths which Dr. Mackey was presenting, and which Dr. Machen says are "disquieting", are truths taught and enjoined by our Lord and by Paul again and again. Dr. Machen's controversy must be with them. As to his oriticism of me I have earnestly and prayerfully sought for its ground. It cannot be in my Christian conviction for I have told Dr. Machen that I hold absolutely to the Christianity of the New Testament, that I believe every word of it and can state my faith in its very words, that if he will show any opinion of mine to be at variance with it I will at once change that opinion. The only substantial points of disagreement which he states in this pemphlet, are with regard to the confusion of the "spiritual" and the "supernatural" and with regard to the relation of Christianity to the Old Testament Dispensation. As to the former I can state my view about the supernatural character of Christianity in the words of Dr. Warfield: "The confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supernatural mode has wrought out for us a supernatural redemption, interpreted in a supernatural revelation, and applied by the supernatural operation of His Spirit - this confession constitutes the core of the Christian profession." I only wish, however, that Dr. Warfield had specifically mentioned, with the maps of God and His Spirit, the name of His supernatural Son Jesus Christ. But as to this word "supernatural", it is notable that it does not occur in the Bible and that Paul's contrast is precisely the one which Dr. Machen criticises, namely "natural" and "spiritual." (I. Cor.XV, 44, 46: Romans VII, 14; I Cor. II, 14, Eph. VI, 12). As to the relation of Christianity to the Old Testament Dispensation, I have no other view than that which our Lord set forth in the Sermon on the Mount and Paul in the Epistles to the Romans and the Galations, and as are set forth, one would think unmistakably, in the Epistle to the Hebrews.

The real issue, however, I judge, is in the matter of attitude to men of different opinions. Dr. Machen thinks that "three positions are possible and are actually taken today. In the first place, one may stand unreservedly for the old Faith and unreservedly against the indifferential tendency in the modern "hurch; in the second place, one may stand unreservedly for Modernism and against the old Faith; and in the third place, one may ignore the seriousness of the issue and adopt a "middle of the road' position." But these are not the only possibilities. The first of these groups is divided into two. They agree in holding to the historic evangelical faith. They agree in condemning indifferentism. They agree in recognizing the seriousness of the issue. But they disagree as to how they shall act to and speak of persons from whose opinions they differ. There are some who denounce not error only but also those who. as they believe, err. They would cast them out of their fellowship with anathema and malediotion. There are others who believe that they are following the New Testament view when they bear their witness to what they regard as truth with unreserved and constant utterance, but who would keep as close to those with whom they differ as they can, in the hope of winning them to the truth and in fear of violating our Lord's commandment: "And John answered and said, Master, we saw one casting out demons in Thy name and we forbade him because he followeth not with But Jesus said unto him, Forbid him not, for he that is not against you is us. for you." (Luke IX, 49,50). And there is a lesson for us in the fact that the disciples held. fast to Thomas in spite of his disbelief in the Resurrection until he too was convinced.

This does not mean that there are not limits to such fellowship. There assuredly are. But even so the evangelical faith cannot be separated from the evangelical spirit and those who hold the faith must display the spirit, even to those who do not hold it. And the question at issue is not as to the inclusion of non-evangelical opinions or persons in the Presbyterian Church but what shall our attitude be toward those who sincerely hold the confession and the basic standard of the Scriptures and who are members of our own household. The tradition and the law, the spirit and the constitution of our Church forbid the attitude of suspicion and sohism toward such brethren.

Let one thing be stated with clear words. My only disagreement with Dr. Machen is at those points where, is it seems to ma, he deviates from the teaching and the practice of the New Testament. If he will show me where I deviate from its teaching (as in its practice I know I do, alas how far,) I shall be grateful to him.

VII. "Modernism in China."

All that Dr. Machen has to say on this subject is conprised in two long statements, one by Dr. Albert B. Dodd, a missionary of the Board in China, and the other by Arie Kok, a member of the Netherlands Legation in Peiping. The former deal wholly with books published in China, not by the Board or its missionaries, but by the Christian Literature Society. The only connection of the Board with this Society, whose spirit and service is in no sense fairly represented by Dr. Dodd's statement, is in its lending two of its missionaries to work with the Society. Dr. Watson M. Hayes also is one of its "associate workers." Not a word is said by Dr. Dodd about their contributions or ahout a single book written by a Presbyterian missionary. I have a letter from Dr. Dodd sending the material quoted by Dr. Machen. In this letter while asking that his representation of unsoundness in some missionaries should be accepted, Dr. Dodd adds: "I can only ask you to accept my testimony on my word of honor as a Christian gentleman as I have no written proof to effer; nor do I feel called upon without such proof to give names". Such a presentation is not admissible on any basis of equity or under the Constitution of the Presbyterian Church.

Mr. Arie Kok's statement is full of errors. Its most relevant oharge is that the Board is cooperating through its missions in the National Christian Council and the Church of Christ in China and that it is supporting "modernist" theological schools in Yenching and Cheeloo Universities. The functions of the Missions of our Church on the foreign field and our relation to the Church of Christ in China, have been determined by our Church itself through the General Assembly and while the Christian agencies may do things we may not approve and may publish statements, as they have done, which we deplore, they are seeking as earnestly as any one can to know and do the will of Christ. As to the two theological schools, the missions of the Board are contributing neither money, nor missionaries, nor students to these schools at this time, except a Chinese teacher at Cheeloo.

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I have dealt with the main position of Dr. Machen's pamphlet.

One wishes that all the work of our Church at home and abroad, in every congregation and college and theological seminary, were more passimmately evangelical and evangelistic both in faith and in practice, in word and in deed. But one dares to say that the best and truest part of it is in the work of the foreign missionaries, and that they and the cause they represent ought not to be used for purposes of doctrinal controversy in the home Church. That is what Dr.Machen is now doing - using the foreign mission work of our Church, in which he is not a stock holder and to which he advises people not to contribute, as a device for renewing strife and raising issues which constitutionally should be settled as doctrinal issues in accordance with the Constitution of the Church.

January 21, 1933

The Rev. Robert R. Littell, D.D., Tioga Presbyterian Church, Tioga Avenue and 16th Street, Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Zoning Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monsma's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

One can hardly believe that the name "A Report ... on the Foreign Missionary Situation ... " is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critic can find relatively so little that is open to criticism among the thousands and thousands of enterprizes, institutions, activities, relationships, pronouncements, reports, speeches, etc. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Church and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1, bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" starts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3. middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church, As I

understand the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fine a person 1 as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it dis inevitable that they will be associated in some way or other. Our application blank. ithe result of decades of experience, says, "Harmonious team work is indispensable." This is an added qualification which is a clear plus to sound doctrinal beliefs which gare primary and required in every appointes. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall of the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 5, bottom: That "the Leaders of the National Churches in the Far East diare largely modernist in their principles and beliefs" is news to me. I know many of in them personally. Such a charge should be substantiated in full or retracted, confining of the evidence to specified leaders in the National Churches with which our own Missions a) cooperate.

Page 4: Exception is taken to "a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Socretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: <u>Mr. Welbon</u> was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board <u>against</u> his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his successful Christian missionary really needs more than merely "stern orthodoxy."

<u>Mr. King</u>: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message - so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

<u>Mr. Coray's</u> application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiancee to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiancee's experience had been I believe, entirely in the Methodist Church. Moreover, it was thought it would be ebwell for Mr. Coray to have some experience in Presbyterian work in the U.S.A. for i contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Coray alwas assured that the Board would be very glad to consider his application later, after much had secured a year or two of such experience, "with the hope that an appointment be might be made at that time." Mr. Coray's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at "West Pittston, Pennsylvania. Certainly these reasons are not "specious in the exinstrume." If the writer of the alleged "Report" did not know them, he could readily i have learned them prior to making public his unfounded charges.

<u>Miss Hendricks</u>: Her conversation with Mrs. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differded. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or it a divisive spirit on the field. The conversation was of a most friendly nature. I am reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth." (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the moveriter of the "Report" it is suggested that the reference to her be deleted.)

Mr. Kerns (not Keafns): While Mr. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the infirst time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Cuatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evangelizal faith.

Mrs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

<u>Page 5, middle</u>: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report." It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemma. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its contructive helpfulness but has been deeply disappointed. Of the Board's attitude and In ctions about the Appraisal Report, you are thoroughly familiar.

Page 6. bottom ff: The entire action on "Church Unionism" misrepresents he Board sharply. The implication is utterly un-Presbyterian that any group here in merica would have the right or duty to reach across the sea and control the actions of body of Christian believers who were seeking the guidance of the Holy Spirit. The committee could challenge the source of information, asking for the names of those the have written and for the data used. Inquiry could be made of official, repreentative groups in these same areas from which private criticism came.

Page 7. bottom: Reference is made to the "Articles of faith of the Church "if Christ in China." The writer of the "Report" understands why these preliminary " urticles are "brief"; he also must know many "conscientious evangelicals" of our respyterian group who have accepted them and he also knows the full, frank doctrinal Litatement which the Church of Christ in China published as an informal expression of The formal, longer doctrinal statement is to be ^{et} heir common Christian belief. it leferred for a while until the newly organized Church develops an integration and the feeling of unity of all the small and widely scattered evangelical groups which tre entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. and attended the Second Triennial General Assembly of the Church of Christ in . China and to an testify that we American Presbyterians can be very grateful that the Christian Sufissions in China have developed such earnest, devoted Christian leadership for the "small but growing body of national Christians in China.

Page 8, middle: Educational institutions and policies. Of the "Joint 000 Committee on Leadership training" I can find no information; our Board certainly Le has no official relation to it nor any representative on it. Our General Assembly Chas many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected. 0 1

Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistent effort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have Secretain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the Institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged coonly on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evangelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educahtional work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very

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Page 10, middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries ever in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been the run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

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Pages 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U.S.A. has taken many actions, cooperating cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is rendering a splendid service for the whole Christian movement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigorous evangelical agency of all the Chinese churches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Pages 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary in for all our China Missions I hear and see lots of things, and I was in China two years de ago). I do know that officers of that Council have been strongly censured for their A <u>opposition</u> to communism; in fact, some of them once expressed their opposition in a way withat caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board..lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13. bottom:, Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Deacons were officials of the organization in order to serve the organism "to alleviate social distress."

Page 14. Just why a city Y.M.C.A. in China is dragged into this picture is beyond me! Why not hold our Board of Education responsible for a moving picture shown

The Y.M.C.A. in Peiping did lease a hall to the in the Y. at Palm Beach or Seattle? movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders In either case the Presbyterian service would be conin Philadelphia might serve. structive and Christian.

Page 15, middle of first paragraph: Any missionary who would "crucify Christ This whole paragraph assumes unusual knowledge of the view-point anew" should be named. and opinion of "the Judge in heaven." Certainly the assertions are not substantiated by the evidence adduced in the "Report."

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the result fraction is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General The Overhead is high and we are constantly Assembly on account of General Council. working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family Most, and perhaps all, could function properly in New York on the proposed "\$4,000." officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore; the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four TO winds. Most of it is so mistaken, so unjust, so nebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you. 110

With warm personal regards, I am

Very sincerely yours,

George T. Scott

Copy to Dr. Cheesman A. Herrick

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Summer Letter 1932 You will rejoice with us that the Board, even in this year, has been able to appoint a splendid group of young people. Sixty new missionaries have just attended the June Training Conference in New York, and by the end of the summer twenty-seven will be in China, nine in India, three in Africa, four in Chosen, one in Japan, eight in Latin America, two in the Philippines, four in Sima and four in Syria.

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The group spent three days and a half in New York at the Board headquarters, studying the various relationships with the Board, the Home Church, and the Missions on the field. Then came six days at the ^hennedy School of Missions at Hartford, Connecticut, in the Joint Conference for the new missionaries of nine different Boards. Here the general problems and subjects common to all groups were discussed. Two vital questions were raised and answers given. We pass on the questions:-

What do you know about Foreign Missions? What has been accomplished, how was it done, who has done it? These were answered in addresses, round table discussions and personal interviews.

The other question went to the heart of the whole enterprise. The opening address on "Spiritual Hunger and its Satisfaction" and the Round Table on "Sharing Christ as the Bread of Life", began the study of the significance and unique contribution of the Christian Enterprise. What is it we seek to share with other peoples and how do we share it?

How would you answer these questions? One candidate's reply to the first question was that he had not read a single book on Foreign Missions. How could he know that he wanted to be a missionary? He was not sent. This is China year in the Mission Study groups so we are enclosing the leaflet outlining the courses and another telling of our Presbyterian Missions in China. Why not organize a study group and begin your missionary work by sharing your enthudiasm with the group.

The second question of the Conference is:- What do we have to share? A student from India, speaking to a similar group of newly appointed missionaries said, "The first question my people will ask you who go to India is, 'Do you know God?' They will not need to put it into words, they will look at you and know". One missionary has said, "Send us missionaries who have real convictions and vital Christian experience, others will not stick, nor will they accomplish anything if they do."

In the busyness of your technical preparation, be sure not to neglect the one essential element in that preparation. ^Bible study, prayer, devotional books and some real experience in sharing Christ here will be for your spiritual preparation what your class-room lectures, theses and laboratory work are doing for your technical preparation. A study of the Bible by books or by topics such as "The Son of God"; "The Spread of Christianity"; "The Cross in the Bible" have been found helpful. ^{Then} there are books like "The Devetional Diary" by Oldham; "Today"; an outline of Bible readings; "The Meaning of Faith" and others by Fosdick; "Marks of a World Christian" by Fleming. Some have used correspondence courses from the ^Biblical Seminary and other schools. What have you found helpful? Tell us and let us share it with others.

We are sending our greetings in this way to cover a thousand of you studying in Colleges, Seminaries, Medical and other Graduate Schools, as well as to some who are getting a year or two experience before sailing. Why not send us a suggestion as to what would be helpful in the next letter (six months hence). Our very best wishes go to you personally.

Very sincerely yours,

Sgd (Mrs. Charles H.) Minnie W. Corbett

Lindsey S. B. Hadley Candidate Secretaries Dear Friend:

The Report of the Laymen's Inquiry, which is now published under the title, "Re-Thinking Missions" is the book of the year in Mission thinking and planning. The Commission has challenged may details in the Mission work but their unanimous judgment as to the continuance of mission work is stated as follows:- "that these missions should go on, with whatever changes, we regard therefore, as beyond serious question." We are enclosing a copy of Dr. Speer's article "Re-Thinking Missions Examined" which deals with the critical questions raised by the report. Another leaflet, "Presbyterian Missions in the Light of Recent Studies" will be published soon, which we will gladly send to any who care to have it and will let us know.

Certainly two statements at least are of interest to all of you who are thinking of the possibility of minsion service. The first is that "the history of Protestant Missions is a story of the influence of personality upon iddividuals and communities. The selection and preparation of missionaries is therefore the critical point of the entire enterprise, indeed it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise."

Everything depends upon the clarity and thoroughness with which each individual can channel the Spirit of Christ and the love of God both in word and life. It is a tremendous task and we know how many of you are seeking, day by day new insight into His truth and new ways of fellowship with Christ which will make all this possible.

The second grows out of the first. In addition to the "power of a vivid personality", "gpiritual excellence and gentle friendliness of their lives", the new missionaries should be capable of "thinking freshly and planning wisely" and meeting with creative minds, "the exacting missionary task of today." In addition to the thorough professional or technical training and a comprehensive and effective understanding of the Christian message, there should be a "thorough end impartial study of the history, art and religion of the country, its political, social and economic conditions and the psychology of the people."

Here is certainly a challenge to a mighty task and one for which hundreds of you students are proparing with all the earnestness and conviction which the report calls for.

Of course you will want to know how the Board is making out in this difficult year. We are planning to send out forty-five new missionaries this next summer. This is a real act of faith and, with the decrease in the ability of the church people to give this year, represents real conviction of the necessity for world planning in our Christian program. This number will not make our losses as we have an average net loss of about seventy-five to eighty missionaries, or 5% of our total force each year when we include retirements, deaths, and resignations because of health and other causes. There will be, therefore, a net loss of about thirty at the end of the year.

Spring Letter, 1933

We shall have to disappoint a good many who are making application for 1933 appointments, but on the other hand we rejoice that the Church is making it possible to send this many in response to a few of the urgent requests from the Missions abroad.

Several requests for suggestions of good bookd have been received. We are sending a few titles. If you want to read along any particular subject or country, just write us and we will furnish titles. If the books are not available locally, they can be secured from our Foreign Missions library by merely paying thepostage.

> "Christianity and the New World" - Canon F. R. Barry "A Faith that Rebels" "The Uncut Nerve of Missions" "The Other Spanish Christ" "The Finality of Jesus Christ" "A Daughter of the Narikin" "At Work in India"

- David Cairns
- Cleland B. McAfee
- John A. Mackay
- Robert E. Speer
- Etsu Magaki Sugimoto
- Sir William Wanless, M.D.

We have heard from many of you since our last letter and we hope you will let us know of any way in which we can be of service. With every best wish for the year, we are,

Very sincerely yours,

(Mrs. Charles H.)

Minnie W. Corbett

Lindsay S. G. Hadley Condidate Secretaries.

Chapter IV.

Dr. Machen's Address at the Presbytery of New Brunswick at Trenton, N.J., April 11, 1835

A sympathetic report of this address appeared in "Christianity Today", Mid-April, 1933. The report is only partial and omits much that Dr. Machen said.

With the principle with which Dr. Machen began I am in full accord. It is the elemental principle of our standards, namely, that behind the Confession and the Catechisms are the Scriptures and that they are our final and absolute authority . "If the things that are being said and done by all these persons", said he, "are not in accord with the things written in this Book, then we mist correct them in loyalty to Christ and the Gospel." Here is a common platform, here the judgment seat,. But"all these persons" must include us all, the Church and the General "ssembly, the Board and its missionaries, Dr. Machen and his associates - every one of us.

And it is precisely here that Dr. Machen's address filled one with amazement. He criticized the use of phrase after phrase found in the New Testament. "changed lies". (II Cor. III, 18, Rom. XII, 4, II Cor. V, 17; Eph. IV, 24); "the mind of ^Christ" (I Cor. II, 16; Fhil. II, 5) "the teachings of Jesus" (Acts I., John XIV 26, Matt. XXVIII, 20) (John VI, 36, XV, 7) There surely is the gravest objection to the way these phrases may be used but that is no warrant for objecting to the use of the phrases or to the ideas that lie behind.

"The Mind of Christ" is Paul's phrase but Paul did not use the phrase as Dr. Machen interpreted it, and so far from identifying it with the possibility of hearing Christ speaking, as Dr. Machen did, he used it as indicating the kind of mind we should have today.

Dr. Machen also rejected the idea "that Christianity is a new religion over against Judaism" Let any one take his concordance and read the New Testament passages speaking of the newness of the Gospel; let him study the Epistle to the Hebrews; let him be grasped by Paul's gospel in Romans and Galations and Ephesians and he will be dumbfounded by Dr. Machen's views.

Equally amazing were Dr. Machen's words about "Christ in us". It is indeed the Christ of the Bible whom we are to preach but the Bible sets forth not only the doctrine of Christ and the fact of Christ in history but the glorious truth of the indwelling Christ, Christ in us and we in Christ. (John XV.X; XIV, 17, Rom. VIII, 10; Gal. II, 20; IV, 19; Ech. III, 17; Gal. III, II; Rom. XII,5; I. Cor. III, 1, II Cor. V,17; Gal. III, 27). And that will be poor and unreal preaching of the Christ of the Bible which does not realize and experience and made others feel that the Christ proached is the real Christ of the Bible as set forth in these great and precious words.

Not less amazing was Dr. Machen's treatment of the New Testament teaching about the Kingdom of God and Paul's emphasis on God's wrath in His proclaiming the Gospel. It is not too much to say that he derided those who adhere strictly to the New Testament in both of these respects. He held that we are not to seek the Kingdom of God and its establishment now but must wait for it until Christ comes. Now the teaching of the New Testament about the Kingdom is not easy but Dr. Machen's presentation was in direct conflict with such passages as Matt. VI, 33; XII, 28; Mark 1,14,15; IX, I; X, 14,15; Luke VI, 20, VXII, 21; John III, 5; Rom. XIV, 17; Matt. VI, 19; Matt. XIII,38; Luke XXII,29, and many others. "Christianity Today" says that Dr. Machen is an "millennialist" a believer in no millennium, and that in his view Christ's Second coming is the end of the world. If there is no Kingdom of God on earth until Christ comes or no earth for there to be a Kingdom on afterwards, then the New Testament is a wholly unworthy book.

As to Paul's presentation of the Gospel in terms of the wrath of God, it is solemnly true that Paul declared thewrath of God against all sin and that the true preaching of the Gospel must include the preaching of the wrath and the fear of God, and that our present easy-going, easy-thinking day sorely needs such preaching, but to represent Paul's Gospel as this alone , or even predominantly, is to misrepresent it. Not once did Dr. Machen mention the love of God. What was Faul's emphasis? He uses the phrase, "the wrath of God", three times (Rom. 1,18, Eph. V. 6, and Col. III.6) He uses the phrase, "the love of God", five times (Rom. V.5, VIII. 39, II Cor.XIII.14, II Thess. III.5, Titus III.4) And if, passing by the phrases, one will note the times Paul speaks of love and the times he speaks of wrath, he will perceive that Paul's Gospel is a very different Gospel from the Gospel which Dr. Machen set forthh at the Presbytery of New Brunswick. As one listened to Dr. Machen's doctrine of . the Kingdom of God and of the Gospel of Christ as preached by Paul, he wondered whether Charles and Archibald Hodge and Francis Patten were not burning over in their graves.

There was one new and welcome note in this address. One wondered whether Dr. Machen was ready to join the pre-millenial company of those of us who wait always for the coming of Christ, who take literally the blessed promise of the New Testament, "that this same Jesus who was literally raised up for you into heaven shill so come in like manner" (Acts I,11) and who are looking every day "for the blessed hope and appearing for the great God and Saviour Jesus Christ". (Titus II, 13)

Other statements of Dr. Machen's address, whether reported in "Christianity Today" or omitted from that report, have been elsewhere dealt with in this pamphlet. There remain one minor matter and three major matters to be referred to.

Dr. Machen made much of the fact that a Committee of which I am Chairman representing the missionary boards at work in Latin America, had been implicated in making three of Dr. Fosdick's books available in Spanish. This Committee expended no money upon the publication of these books. Two of them, "The Manhood of the Master" and "The Meaning of Prayer" were published by the Methodist Book Concern and "The Meaning of Faith" by David Marro of Madrid personally. I had nothing to do with the matter, but if I had I should have regarded it as no crime. I would make some changes in these books but, as they are, they have been of great blessing and help to many perplexed souls and to the cause of Christ in many lands.

The major matters are these three:

1. Dr. Machen's conception of evangelical Christianity which omits whole sections of the teaching of the New Testament and directly contmilicts some of it. This is the gravest matter of all.

2. His departure from the Confession of Faith. He is unwilling to accept its language just as th stands, but insists on editing it by adding adjectives which are not in the Confession and even whole assertions which are not found in it. He quotes a statement issued by the Candidate Department of the Board to help candidates, which said: "The Church has found during all its years that it can go to the Bible without hesitation or fear to learn its duty in faith and practice. finding its norm always in Jesus Christ who is its ultimate authority. The Bible can always be relied upon in these two vital fields and hence it is This does not deny the existcalled the only infallible rule for this purpose. once of truth in many places; it locates complete reliability in the Word of God. "This is the unquestionable position of the Constitution of our Church. But Dr. Machen says "This is wrong The Bible is a book of science and history" and he declared that as science and history it was infallibly true. Now whether the Bible is a book of science and history and infallible as such, as were well as our infallible rule of faith and practice, such a doctrine is not found in the Confession of Faith (Cf. A.A. Hodge, Popular Lectures, p. 92) Whatever our views on inspiration and inerrancy may be, we must allow room in our Church for all who abide literally by the view of the Confession and for men like Dr. Francis L. Patton, who wrote in "Fundamental Christianity":

"Conceding now the inspiration of Scripture, you cannot on that account assume that it is errorless. You may say that being inspired it is fair to expect that it will be preserved from error, but this is not evidence. We are accustomed in support of the inspiration of the Bible to cite its accuracy; inspired, let us say, because errorless. It is a different thing, however, to say errorless because inspired. To day that the Bible is trustworthy because of its accuracy is by implication to say that we have the right and power to discern between truth and error. You cannot license Reason to seek truth and deny her right to see error. And it is a hazardous thing to say that being inspired the Bible must be free from error; for then the discovery of a single error would destroy its inspiration. Nor have we any right to substitute the word 'inerrancy' for 'inspiration' in our discussion of the Bible unless we are prepared to show from the teaching of the Bible that inspiration means inerrancy - and that, I think, would be a difficult thing to do.

"This will serve to show how it is that some at the present day are saying that unless the Bible is without error it cannot be trusted for anything, and also how foolish such a statement is. Is there anything in all that is said about inspiration that can show us the exact area covered by inspiration and can tell us how far the mind of the Spirit and the mind of the author were coextensive in the writing of the Bible? Is thore anything which assures us that Paul was as much under the influence of inspiration in sending for his cloak at Treas as in writing the Galatian Epistle? Then whatever you may think, however reasonable it is to support that the Spirit and Paul were concurrently active and in the same degree in all that Paul wrote, we cannot claim that this is explicitly stated or by fair inference logically deducible from anything said in the New With the deepest reverence for the Scripture as the inspired word Testament. of God, I am, nevertheless bound to say that differences of opinion on this point must be allowed to exist, as they have always existed, among Christians." 0F.163 f.)

*. The third matter is the question of request for constitutional procedure and authority. As to procedure I have already spoken, but as to authority, is it right for non to appeal to courts whose jurisdictions and decisions they do not respect? Dr. Machen warned the New Brunswick Presbytery of its incompetency to resist imagined eloquence, and another Presbytery was warned by a friend of his not to hear evidence adverse to an overture similar to Dr. Machens. When the New Brunswicl Presbytery decided against him he sought to have his overture adopted in other Presbyteries where he himself had no standing. The same attitude has been taken toward the authority of the General Assembly more than once. And "Christianity Today", in its report of Dr. Machen's address, sets up the astonishing

doctrine that the citation of the actions of past Assemblies is wearisome and indeterminate as bearing on questions of policy and order, and that all that concerns us is what future Assemblies shall do. It is quite true that within the Constitution each Assembly acts for itself, but it is preposterous to propose that the Church has no history, no valid tradition, no established principles that may be abandoned or reversed any year, and that meanwhile may be ignored. However reckless or lawless individuals may be, the Boards and agencies of the "hurch are bound to darry out the determined policies of the Church. Does "Christianity Today" meun now to regard as inconsequential the actions and deliverances of all past Assemblies. Where did the Confession of Faith itself originate? That was a more ancient Assembly than any which I cited at the Presbytery of New And the adoption of the Westminster Confession and Catechisms as the Brunswick. standards of our Church was an act pure and simple of the Synod of 1729 which preceded and corresponded to our General Assembly. If the actions of past Assemblies are of no authority or consequence but only the actions of future assemblies what becomes of our own standards and will not the "ssembly of 1933, to which "Christianity Today" looks forward to reverse past Assemblies be itself only another negligible past Assembly in a few months? What would Charles Hodge say about such lawless-ness? (Cf. His "History of the Presbyterian Church. Chapter I. page 92, 123 f.) I know full well that "one Assembly is not bound by the acts of another", but I know, too, that there are limits to such independence and that the constitutional decisions of our Assembly stand until constitutionally revorsed. I doubt the right of men to appeal to the General Assembly who regard so lightly the judgment of the Court to which they appeal and also their right to defy, as Dr. Machen has done, that our Church and General Assembly are evangelical and yet to make appeal to them to determine evangelical loyalty. Dr. Machen has said that he does not accept the General Assembly's expression of confidence in the Foreign Board. What moral right does he have therefore, to appeal to it for the expression of its lack of confidence? Men cannot play fast and loose with the highest court of the Church in this way.

In these three respects - attitude to the Bible, attitude to the Confession of Faith, and attitude to our government and polity, Dr. Machen's statement at the New Brunswick Presbytery was not true Presbyterianism.

And yet one concluding word. The Presbyterian Church has two marks, narrowness and breadth, the narrowness and breadth of what it believes to be the truth. There is room in it for Dr. Machen and his view and there is room also for others whose views and attitudes differ from his but who stand also upon our confessional standards and within our Constitutional liberties. No one group may exclude the others or claim sole legitimacy, provided we accept and obey the Constitution which includes also the Standards. And such acceptance and obedience, if called in question are not left to individuals to pronounce judgment upon but are to be determined by the processes of our law.

It follows that the agencies of the Church should be amenable to and representative of the Church, its Constitution, its tradition, its spirit, its complete membership. A Statement by Mr. Robert E. Speer to the Presbytery of New Brunswick at its meeting in Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethren:

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I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Presbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in behalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of proceedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture to the General Assembly in four sections which should be dealt with carofully and fairly one by one.

I. The first section is that the General Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on procisely the same constitutional basis and sustain to the Assembly and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Beard of the Church in a matter of exactly equal applicability and relevance to them all.

2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all donominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Tostament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

3. The first clause of this section proposes a calculation of whelly dubious significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.

4. The remainder of this section embodies identically the principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agoncy of the Church, the principle which is here proposed again. The other overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is therefore the judgment of the judicial Commission that the overture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and olders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. The other overture was referred to the Committee on Bills and Overtures; of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowod.

II. The second section is that the General Assembly be asked:

"To instruct the Board of Foreign Missions that no one who denies the absolute nocessity of accoptance of such verities by every candidate for the ministry can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tubersulosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Presbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exorcised tho greatest care in seeking a vital ovangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad." The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their docision. The law of our Church and the repeated actions of the General Assembly answer those inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Boards have no authority to sit in judgment on Ministers:"

> "a. In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts. 1830, p. 290."

"b. In all questions touching ... the character of ministers, the Beard of Home Missions, in cases of difforence between itself and the Presbytery, should abide by the final judgment of the Presbytery. 1883, p. 644."

Repeated Assembly action have declared this to be the law of the Church. Soe Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1893 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Presbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty years, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytery. This rule should exempt the Board from all difficulties and discussions in such matters. It regards its function as that of an Executive Body charged with the prepagation of the Gospel under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all doctrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the views which he held, as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Presbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the Presbytery.

"This plan also will readily discover any theological deficiency or error in tho student; and it will only make anxious the minds of those who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: 'The Board reaffirms its adherence to the

principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Prosbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field." The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal."

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of cur Church and who will preach the full. glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is that the Assembly be asked

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unvillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

1. What does Jesus Christ mean to you personally?

2. What place and meaning has prayer in your life?

- 6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
- 8. What is your attitude toward the view that missionaries frankly and without apology should seek to pursuade men to become disciples of Jesus?
- 12. What would be your general method of approach to the adherents of other religions?
- 29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
- 30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
- 32. What reservations would you have in complying with a request to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
- 33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

29. What Bible training have you had?

- 45. What do you personally think of Jesus?
- 46. In what ways have you helped others to a personal commitment to Jesus Christ?
- 47. What is your practice in personal prayer?
- 48, Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your opinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my desk after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture to the Assembly is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There <u>are</u> dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckening to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of our nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There <u>are</u> dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government, Chapter II, par. 2). In 1887 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet the Protestant Episcopal Commission,

"We recommend that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth.

"We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.

1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.

2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, to-gether with their children.

3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."

(3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.'

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincore desire that the conference asked for may lead, if not to a formal energy of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty followship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth." This Committee on Church Unity thus established was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields," and urged the development of union Presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation. (General Assembly Minutes 1905, p.120)

"We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

Other Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of scparate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tompt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooporative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many

Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths."

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly noted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the chairmanship of Dr. Maclennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold aloof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the Presbytery of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19, 1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

- 'Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
- Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?
- 'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?
- Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
- Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will doal with it at once in a constitutional way. While the Board is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or Our missuspicions should be resolutely discountenanced. sionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. When a question arose regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Beards of the other denominations associated in it. If agreement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

"The Board makes these statements in the hope that they will clear away any misapprohension that may be in the minds of some of the friends of missionary work. The Board entreats the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

'The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to pursuade them to become His disciples; to gather these disciples into Christlan Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.'

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander, who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man, Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind.... "I was ordained to the ministry in the Old School, Presbyterian Church, January 20, 1870....

"I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary, died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge.... The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such Presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had done. The Board at once conferred with Dr. Wilson and he made the same declaration as the others. At the Goneral Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon Maclennan was Chairman, and which contained a number of the most conservative ministers of our Church. Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. Maclennan reported among the resolutions of the Committee, which the Assembly adopted unanimously, "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration."

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In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern. but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separa-tion", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help one of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. And in such positivo declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus! name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethren.



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Anguar to Dr. Michen and Mr. Monana

The General Assembly will have before it covarel overtures relating to the Board of Foreign Missions. Some of these express the confidence of the Presbyteries in the Poerd and others distrust. Of the latter, two are now known, one from the Presbytery of Northumberland and the other from the Presbytery of Philadelphia. The latter was first presented by the suther, Dr. J. Greshum Machen, to his own Presbytery, the Presbytery of New Promowick and was decisively defeated by that Presbytery. Later it was adopted by the Philadelphia Presbytery, which, however, at its earlier meeting on April Srd, had adopted the following statements

Approved Report of Special Constitute on Fereign Missions.

"Your Conmittee on Foreign Missions has given preperful and eareful consideration to the criticizes of our Board of Foreign Mi sions offered by the New. John Clever Monsma, the New. H. Mc Allister Griffithe, and others. These gentlemen were invited to meet with the Conmittee and were given unlimited time to present their views. At the frequent of the Conmittee, Mesors. Monsma and Griffithe furnished written statements of their position, h rate statehod. A revised form of that of Mr. Monsma has been printed and furnished to members of the Presty ary.

"In addition you Countitee had before it a written reply of a representative of the Board of Foreign Missions to the oriticians, and also listened to the personal statements of Br. Febert Littell and fr. Choceman Herrick, members of the Board of Foreign Missions. We also considered the "Action of the Board of Foreign Missions regarding the Report of the Appraical Countission of the Layman's Foreign Missions Incuiry", Dr. Speer's survey of the Leymon's Inquiry under the title of "Re-Thinking Missions Essained", and other papers bearing on the situation.

"We would especially covered the straight-forward overgelicel loyalty of the Board as expressed in its "Action regarding the Report of the Apraisal Commission of the Leymon's Mi-sions Incuiry", issued under cate of Hoverbor 21,1972; particularly the following statement:

"The Board affirms its shiding loyalty to the svangelics' radis of the missionary enterprise. The work of the Board is built on the mative described in the foreword of the Consisten'. Report in the words, 'be came of our members the enduring motive of Christian mirs.ons can only be adequately expressed as loyalty to Jesus Contat reparded as the perfect revelation of God and the only way by which new can reach a satisfying experience of His.' The Ford adheres to the sim and ideal of missionery work and to the conception of the Cospel embodied in the New Testament and in the historic vitness of the Church and cill continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make His known as the Divine Redesser of individuals and of society. The Board has long expressed and still expresses this aim in its Menuel as follows:

"'The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become Hic disciples; to gather these disciples into Christian "hurches which shall be self-propagating, self-supporting, self-go erning; to cooperate, so long as necessary, with these churches in the evangelising of their countrymen, and in bringing to bear on all hu an life the suirit and principles of Christ,'"

"We consend most heartily and enthusiastically Dr. Abbert K. Speer for his masterly presentation of our Church's position in his "Ro-Thinking Missions Examined", and we would have record our utmost confidence in his fine loyalty to our Lord and His great countasion as evidenced through the years of his aplandid service to the Church.

"Opinions were freely expressed by the brethren presenting the criticisms, but in the judgment of your Counities sufficient proof was not offered relating to specific cases as to justify us in sustaining the criticizes.

"We recommend that no extion be taken on the overture to the General Assembly proposed by Mr. Monsmap we offer the following Sesolution to be transmitted to the Board of Forsign Missions:

*WHE MAS, Pearl S. Buck, a missionary under appointment by the Board of Foreign Missions of the Presbyterian Church, U.S.A., hes written various articles, refiews, and letters, which are clearly at variance with the declared also and volicies of the said Church and Board, therefore,

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"BE IT FACOLVED, That the Presbytery of Philadelphis requests the Board of Foreign Missions to ask the realgnation of Mrs. Forti S. Buck as a missionary under its care; and that it further requests the Board of Foreign Missions not to publish, advertise or distribute the mission study books for children prepared by Fourl S. Buck, as authorized by the Board."

> -----I. Sturger Shultz, Stated Clerk Presbytery of Philadelphia."

this Presbytery dopt 6 and the overture of fr. Machen, -bich xx subschuently dopt 6 and the overture of the Northumberland Presbytery cover substantially the same grounderd as answer to the former will deal with the full substance of the latter.

This present statement is designed, then, to deal with Dr. Machan's overture. This overture has been supported by a pumphlet by Dr. Machan entitled "Modernian and the Baard of Foreign Missions in the U.S.A." and by the address of Dr. Machan in presenting his overture to the Presbytery of Hea Brunswick on April 11, 1935. A norm detailed overture of the same general character had been presented to the Presbytery of Philadelphia, by the Hev. J. C. Monsma, then General Secretary of the Meformation Fallowship, but later "dismissed" (See "Christianity Today", mid-April 1955, last page), and raw rejected by the Prestyter; of Philadelphis and answered in its action of April 3rd, 1 - Dr. Monsma issued a pumphlet in support of this overture which covers some of the same ground a d is of the same general nature as Dr. Machan's pumphlet. It would sees wise, accordingly, to attempt to deal in essential matters with all these four documents; namely, (1) Dry Machan's everture adopted by the Presbytery of Shiladelphia, (F) bia pamphlet, (S) his midness at the New Sunswick Presbytery as reported in "Christianity Today", Mid-April, Volume III, No. 12, and (4) Nr. Monemafe pamphlet, "The Foreign Mission Soduction in the Presbyterian Church in the U.S.A.

It is a minimum to support, however, that Dr' Machan's attitude is due to the arguments sat forth in his pamphlat and address or is likely to be wadified by any answers to these arguments. For some years, and enteredent to most of his present allegations, he has fait and supressed his distruct, and opposition to the Foreign Board.

In 1976 be declared his opposition both to the Bord of Metional Miraions and be the Board of Foreigh Missians. In the spring of 1929 he prepared a paper entitled "Can Evangelical Christians Support car Foreign Board," and sont this to no far examination and articles. I wrote to his very fully with regard to this paper. He was not convinced by my reply but the paper was not published. I have no permission to publish it now but I am free to publish my reply as covering the objections which he made then and some of which are repeated in his latest pamphist. By answer is found in this present perplot as Chapter I.

Chapter II is a reply to for Machan's peoplet, "Moderniss and the Board of Poweign Missivals of the P-addy torian Church in the U.S.A."

Chapter III is a latter from my accordance, Br. Scott, to Br. Littell, of the Tioga Presbyterian Church is Philadelphia, who is a masher of the Board, in commut on Mr. Nonema's statement as presented to the Presbytery of Philadelphia in November 1952, which as considerably toned and medified in the printed form in which it was later distributed.

Chapter IV is a reply to Dr. Machan's address at the Prophytery of Nor-Bromarick as reported in "Christianity Today", and resombered by these who heard it.

Chapter V is the statement which I made, at its request, to the Presbytery of Wes Brunswick at its mosting on April 11, 1985 dealing with the specific proposals of the overture presented by Jr. Machan.

not to be published

CAN EVANGELICAL CHRISTIANS SUPPORT OUR FOREIGN BOARD?

An Inquiry Presented for the Consideration

of the Svangelical Members

of the

Presbyterian Church in the U.S.A.

By

J. Gresham Machen

spril, 1929

Every agency appealing for funds should be willing to give an account of its stewardship to those to whom it appeals. This principle applies to the Board of Foreign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors thick that their gifts are belag devoted by the Board to the ends for the sake of which they nave contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

There are some contributors who need have no hesitation about continuing their support of the Board. Those are the contributors that are interested in the social or material or cancational aspects of the board's work. It is perfectly clear that our Foreign Soard is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other contributors who may well have grave doubts as to whether they are justified in continuing their gifts. These are the contributors who are interested in propagating the gospel of Josus Christ as it is contained in the whole Word of God. Can these Bibls-loving and Bible-believing Christians conscientiously continue their support of our Foreign Board? About that question there is widespread doubt.

Obviously the question cannot possibly be answered by pronouncements of the General Assembly; for the distrust which evangelical Christians have with respect to the Board Itcelf applies in equal measure to the Assembly. When, indeed. the issue between the Bible and modern unbelief is clearly pre-(1) sented, the Assembly usually stands on the side of the Biblo: repeated pronouncements have affirmed that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of our Lord, (2) are essential doctrines of our Faith. But these pronouncoments have been made, practically speaking, a dead letter by the fact that the machinery of the Church is almost altogether in the hands of those who are concealing the real gravity of the situation that exists. Evasive reports as to the state of the Church, like that of the Commission of Fifteen of 1926-1927, will hardly restore the confidence of evangelical Christiane; on the contrary, they will in the end do more to destroy confidence than any open presentation of the facts could possibly do. If, therefore, the Foreign Board is to regain the lost confidence of ovangelical Christians

(1) The Assembly stood on the side of the Sible in the "Canta case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Sible and in favor of modern unbelief, but only because of the fact that the Moderator, Dr. Speer, quite illegally permitted the representatives of the synod of New York, who were parties in interest, to wote in the case.

(2) See the pronouncement of the General Assembly of 1910 confirmed by that of 1923 (Minutes, 1923, p. 253).

in the Church, it cannot do so by any appeal to ecclesisatical committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously contribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall morely refer to certain disquioting facts which have come under my immediate observation. These disquieting facts concorn, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. hobert 2. Speer.

I.

With regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been throws into close spiritual contact with a large body of young men she graduate from our Seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the geospel of the Gross of Christ; and, in particular, they differ widely in the degree of bravery with which they are resolved to proclaim that geospel in the presence of the unbelief new rampant in the Church. But the large majority of them indeed a proportion truly assaing in view of the heatile

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forces now abroad in the world - have resolved to stand firmly for that gospel of the Gross, and firmly against the current indifferentian and unbelief.

Some of these men have oberished as the ambition of their lives the thought of going to the foreign mission field. At last the time approaches for the realization of their high resolve. They meet in conference with representstives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men commended for the clearness with which they recognize the insufficiency of all other ways of salvation save the Gross of Christ considered as a substitutionary death for our sins: are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agaostic Moderniam: are they encouraged to trust, not in ecclesiastical combinations of human influences, but simply and selely in the Spirit of God making was of the blevsed gospel that the Scriptures contain: are they commanded for their understanding of the distinctiveness of our Reformed Faith over egainst various subtractions from the full Scripture doctrine of the grace of God; are they confirmed in their sense of the high liberty of the Presbyterian minister shether at heme or abroad? I can certainly, to say the least. find no clear evidence that such is the case. On the contrary, these young men. so far as I can judge by the spiritual effect on them, are given the impression that they are expected to conform to

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the policy of church cooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

By impression with regard to this matter is strongthened by the official "Candidate Reference Blank" which I have received a number of times from the Board when information is requested regarding prospective missionaries. That reference blank includes among commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress in spiritual truth", "sanity" (explained as "absence of tendency to extreme views" |. Clearly a high mark with regard to these qualities is treated as being in the candidate's favor. He doubt there is a sense in which these questions can be asswered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to telerate the point of view of those who are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in

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his understanding of the great issue between supernaturalism and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual <u>attainments</u> as over against his intellectual <u>capacity</u>; there is not one word to determine his knowledge of the contents of the gospei. Such a questionnaire, because of the choice of leading questions, creates very plainly the impression that "telerance of opposing views" is far more valued by the Foreign Board than leyslty to the whole word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question (Section 1, Justion 17):

> Boas your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, cartainly how any Protestant, can possibly answer such a question in the affirmstive. The Hev. Lindsay 5. B. Hadley, indeed, the Candidate Secretary of the Board, in his letter to me of Harch 8, 1928, distinguishes between "opinions" and "convictions":

> This question, as I understand it, has nothing to do with a man's convictions, which naturally we. who are interested in Christian work, would expect a man to hold firmly throughout.

but in making this distinction between opinions and convictions,

hr. Hadley seems to differ sharply from the form of government of our Church, where, in Chapter I, Section 1v, it is said:

> And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are (italics mine).

Here the word "opinion" seems clearly to be used in the sense in which Mr. Ladley uses the word "conviction". And surely, in this difference, the Form of Government and not Mr. Hadley is right. The man who does not share a certain view is always inclined to regard that view as an "opinion"; the man who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christlan, in this day of widespread defection from the faith, can possibly answer in the affirmative the question in the application Form.

This impression is deepened by an examination of Section IV in the Application form, which deals with "Religious Amperience". That section is declared by the Candidate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

\$7.

This Question (question 17 of Section 1), as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are very definite. (italics sine).

het us now turn to those statements which Mr. Madley declared to be "very definite". The only questions in the sections which can by any chance be referred to are questions 3,5,6. The last two of these read as follows:

b. Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master?
is it your purpose to make this the chief aim of your missionary career, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"? Surely the adjective as applied to them is strangely simplaced; for the questions are utterly vague. All the terms used -"Saviour", "Lord" and "Master" - are used today in such widely diverse senses that the questions could be answered in the affirmative by men who from the point of view of the Bible and of evangelical Christians are unbelievers of a very thoroughgoing kind. That the Candidate Secretary of our Board of Foreign Missions should speak of such studiedly vague language as being "very definite" raises in very insistent fashion the question whether evangelical Christians can possibly continue to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which reference has just been made. That question is question 5. It reads as follows:

> 3. Have you any views which might prevent your narmonious cooperation with the missionaries of the Prescyterian Church?

This question must surely be taken in connection with Question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. What may those "opinions" be which the candidate must, on occasion, be allowed to over-ride his own?

The impression has certainly been made upon some candidates that among the opinions which he is required to allow to over-ride his can are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its ememies the "Continuing" Presbyterian Church) is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board.

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Mr. Hadley says that that is not the case; yet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordance with a majority vote, as though he were merely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full trathfulness of Scripture, the virgin birth, the substitutionary atonessent, the bodily resurrection and the miracle of our bord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. That guarantee has the candidate that and that it is not to anch opinions that he is being asked by question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same that Mr. Hadley, the Candidate Escretary of our Foreign Board,

is himself a signer of the differention. This secretary who fills this peculiarly important position, who stands in this peculiarly intimate relation to the men who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Auburn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board than merely by the presence of an Affirmationist in the position of Candidate Secretary. No less than four among the fifteen ministerial members of the Board are signers of this notable anti-evangelical pronouncement. And what, in this situation, is the attitude of the staff, as distinguished from the governing members, of the board? Dr. Hobert E. Speer, surely, is qualified to give the answer. His answer is given in a letter which he sent to me, jointly with Dr. John A. Marquis of the Board of National Hissions, on May 6, 1926:

> First - all the mambers of the Boards of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. We know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the Mational Board and five out of fifteen ministerial members of the Foreign Board were

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signers of the suburn Affirmation. Tet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer? What possible confidence can really consistent evangelical Christians have in Boards whose Standards of what is truly and loyally evangelical are such as that? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-cessential? Certainly it is a kind of mission work which no consistent evangelical Caristian can support.

Is it such questions with regard to which candidates for the mission field are required to show "telerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men who are lukewarm in their testimony against Nodernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is heatile to repeated pronouncements of the Ceneral

Assembly. But that is not the serious objection to it. The really serious objection to it is that it is hostile to the Nord of God.

11.

A second cause of disquist regarding the Foreign Board is found in the utterances of Dr. Hobert E. Speer.

Among those utterances, one deserves special attention. It is the booklot, "Are Forsign Elssions Done For?", which Dr. Speer has recently distributed widely in the Church. "This little book", says the preface, "is an attempt to most fairly and honestly some of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its author to be an apologia for the work of our Foreign Board. Here then, if anywhere, the evangelical Caristian night fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

Are such expectations satisfied? We are obliged to say very plainly that they are not. Far from setting forth any clearly evangelical position on the great specific questions that agitate the Church, Dr. Speer's book from beginning to and is dishearteningly evasive and vegue.

This vagueness appears in most distressing form just when the author seems to suppose that what he says is

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particularly clear. So loss than twice in the course of the pook Dr. Speer quotes on utterance made by a conference $\{1\}$ held at Princeton in 1929. That utterance, he says. has "nothing uncertain or confused" about it: "it is definite and comprehensive" (p. 56). The evangelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the uttorance must set forth in no uncertain terms the authority of the written Word as over against the current mystician that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary, of belief in the virgin birth of our Lord, in His bodily resurrection. in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God.

are such hopes realized? What is this evangelical utterance which Br. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

> The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these

(1) Pp.56,81. In one other place, also, a practically identical declaration is quoted (p.64).

disciples into Christian charches which shall be self-propagating, self-supporting, and selfgoverning; to cooperate, so long as nucessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

Such is the utterance which is declared to be so definite and so clear! No doubt it will seem clear to the agnostic Nodernism that is rampant in our Church; for it is couched in just the vague, ambiguous language that modernism loves. All the terms, "Lord". "Divine Saviour", "disciples", and, alas. "Jesus Christ" - are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the grand particularities of the Christian faith. The utterance speaks of "the spirit and principles of Christ": but "spirit" is spelled with a small lotter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Jesus as Saviour, but there is nothing about the sin from which He saves or the Croas by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ", but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from wrath to come. In short, there is no hint here that the foreign missionary has a message to mankind lost in sin. that that message is contained solely in the Bible as the

sord of God, and that the heart and cose of the message is found in redemption by the precious blood of Christ. Yet Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the [1] more important of the Findings of this Conference". We can only say that if this be the answer which our Foreign Board has to give regarding the content of the Christian message, then it is difficult to see how evangelical Christians can continue their support of the Board. So far as this declaration indicates, the Board may be propagating the vague "other gespel" of non-doctrinal Modernism just as probably as the blessed gespel that the Bible contains.

The vagueness that characterises this utterance also characterizes the whole booklet of Dr. Speer. There is in it as mention of the virgin birth of our hord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all), no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death (2) of Christ? What sort of gospel is it from which all

(1) Then follows (pp.81-88) the paragraph quoted above and a fuller transcript of the findings of the Conference, which, however, does not really go beyond this puragraph so far as questions of principle are concerned.

(2) There is one bare mention of "the Crucified and ever Living Lord" (p. 37).

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that makes a gospel has thus been left out? In this vague message the offense of the Cross is done away, but so is the glory and the power.

In one thing, indeed, we agree heartily with Dr. Speer. We agree with him heartily in holding that foreign missions are not "done for"; we agree with him heartily in holding that the "missionary enterprise" is the greatest enterprise in all the world.

Some of the testimonies to which he appeals seem to us, indeed, very unconvincing. These are the testimonies of non-Christian mon in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftiness of Jesus' teaching and example, to the transforming power of His "principles". Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching the real Christ? The plain fact is that the real Christ advanced stupenious claims. Unless these claims are true, He is not a perfect ideal at all. He uttered a "hard saying"; and many of his former followers went back and walked no more with Him. Has that hard saying been kept in the background today, that desus might win this superficial and patronizing favor among those who have not been born again? Could that favor ever have been won if missionaries had put

Calvary in its proper place, if they had been willing to bear the offence of the Cross? Such questions de arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

We do not, indeed, undervalue a good testimony to Christian living by these who are without. How often in recent years has such tostimony been wrung from unwilling lips by these who amid the fires of persecution have been true to Jesus Christ! Still, the massage of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offence of it is avoided, we are inclined to doubt the faithfulness of the preaching. God grant that the Church, both at home and abroad, may nover be ashamed of the offence of the Grees!

But if we differ from Er. Speer in the arguments by which we defend foreign missions, we agree with him with all our soul in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed, far more poignant is our sense of the meed of foreign missions than is his. For we do not share his favorable view of $\{1\}$ human nature; the primary fact, we hold, is that mankind

(1) "enat is needed" Br. (peer mays (p.41), "is that averywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." What a difference there is between this teaching and Jesus' words to Bicodemma: "To must be bern again"! Compare the beginning of Mr. Speer's book, "The unfinished Task of Foreign Missions (1925), where, on pp. 10f., the use of human goodness - illustrated by Jerome H. Jerome's "Rassing of the Third Floor Back"-is represented as being the method of Jerms!

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everywhere is lost in sin. We cannot keep that fact in the background as Dr. Speer does. It and it alone constitutes the really profound need of the world. How great then is the obligation to preach the one message that will save lost sinners and bring them into peace with God!

But where is that message to be found? There are missionaries to find the message that they shall proclaim throughout the That is surely a basic question. Yet no clear answer to world? it can be found in Dr. Speer's book - - certainly not the true answer. Dr. Speer speaks of "the search for the infinite riches of God in Christ" (p. 37), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet". (p. 46). We cannot help feeling that the Bible is here removed from the unique place in which it is put - and rightly put - in the Standards of our Church. New exposures of truth. Dr. Speer says, are to be expected from Christ or from the New Pestement or from the Moly Spirit. What boundless confusion is here, what wooful lack of clearness as to (1) the very foundation of all missionary work!

(1) Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p.44: "Deeper and more religious meanings than we have everproclaimed are discorned in the Gross of Christ, revealed, and illustrated in the war." Bees Br. Speer mean that these new "meanings" are deeper and more religious then these that are set forth in the fifth chepter of II Corinthians or in the eighth chapter of Romans? And have these coriptural "meanings" never be a proclaimed from New Testament times until the World War? Ab, how far are we here from the majestic simplicity of the gospol of the Gross!

What is the missionary to say when he begins work on his field? Is he to appeal to a Shrist in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has deserted the basis upon which all the teaching of our Church rests - - namely, the authority of the blessed written word of God.

Very different should be the attitude of the true missionary of the Gross. His function is a humbler function, and yet a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experiences of his own for the content of his message, but simply to set forth what is taught in God's Word -- both in the Old Testament and in the New Testament, both in the words of Jesus in the Gospels and in the words of the Holy Spirit in the Epistles of Paul. The function of the true missionary is simply to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his own soul the living Saviour whom the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone.

When the message is based upon the Bible alone, the content of the message will be very different from that which now is

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heard. Gons will be all vagueness like the vagueness of Dr. Speer's little book. Instead, there will stand out the great verities which the Church is consissioned to set forth -- the awful holiness of God, the deadly guilt and power of sin. the true deity of our Lord and Saviour Jeous Christ, His virgin birth. His mighty miracles, His obsidence to the law, His rightsousness with which believers are clothed, His sacrifice to satisly divine justice and reconcile us to God. . His glarious resurrection in the body in which he suffered, His accompion into Meaven, the sending of the Holy Spirit, the utter pawerlessness of man, the sovereign grace of doi by which alone are made alive those who were dead in trespanses and zins, the new and right relation to God received only by those in whom the Boly Spirit has wrought fuith, the new walk and conversation of these who have been received by God and made alive from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when He shall come to judge the world.

A new and glorious day will it be for a distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of men's hearts to Cod's holy Werd. Weanwhile there are those who already love and honor that word. What shall they do in the present day? Can they continue to support a mission agoncy that has wandered to fur? There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Speer's little book with care.

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CONCLUSION

.hat, then, should everypelical Christians now do? Can they conscientiously continue their contributions to such a Bourd?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gaspel as it is set forth in the whole ford of God. These faithful missionaries of the Cross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for these faithful missionaries, evangelical people cannot withhold their support of the present Board.

But has the time not come for the establishment of a truly evangelical missionary agency in the Presbyterian Church — as agency to which evangelical Christians can contribute, not with hesitation and distruct, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glorics of the heformed Faith as they are found in the Word of God? The question may well be raised; it may well be commended to the prayerful consideration of that large body of Christian laymen in our Oburch who love their Bibles and the oracified Savieur set forth therein, who know that the "principles of Jesns" will never save the world — nor what Dr. Spear calls His [1] "redoeming life" — but only His precious redeeming blood,

(1) The selection of the Foreign Missionary Enterprise to the World Situation Teday," in Caristian Students and World Problems, 1924, p. 159.

was are not seeking the patronizing testimony of non-Christing men, which Dr. Speer rehearses at such length, but who are willing to bear the offence of the Cross.

If such an evangelical agoncy is formed, its virtues must to not merely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defence of the present Board; its representatives seen to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. "Be definite in your charges", they say in effect; "point out individual missionaries against whos charges of heresy can be preferred, or else keep silent with your criticism and continue your support." What is the trouble with such a line of defence? Is it not that the defence is negative merely? The assumption seems to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these sentlemen really understand any better than that the point of view of evangelical Christians in our Church? Cannot they understand that what evangelical Christians demand is not an agency that avoids denying the gospel of the Cross of Christ, that perhaps pays perfanctory lip service to it on explicit demand, but an agency that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and

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dying mon? If in answer to the present paper Dr. Speer should affirm his delief in the atonesent of Christ -- that heart of

the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away - - if he should affirm his belief in the virgin birth of Christ, and in the other four basic elements of our faith to which the Anburn Affirmationists have done despite, if even be should affirm his conviction of the necessity of these beliefs, still our objections would not really be remeved. What we long for is not a missionary agency that affirms belief in the essential things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the time. The difference here concerns the question where the really control emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified ... not in some pale modern sense, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board? But if not, we must seek some other agency that will proclaim this thing which to us is the braath of life. Christ has bought us with His own precious blood. Soo be to us if we proclaim, either by our words or by our gifts, some other gaspel than the gespel of the Cross. And may God show us how we can best proclaim that gospel through the length and breadth of une world!

#24.

April 30, 1929

Professor J. Gresham Machen, D.D., Box A., Princeton New Jersey

My dear Dr. Machen:

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelical Christians Support our Foreign Board?" which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteously added that you would be grateful for any assistance that I might render to this end. I am very glad to respond and to try to help you to an affirmative answer to the question in your paper. I believe that my own Christian convictions are not less evangelical than yours, and I believe that our foreign missionary work and workers are also truly evangelical. If I were not convinced of both of these things I should not be associated with our Foreign Board or with the Presbyterian Church. And I use the word evangelical, as will appear, in its plain and honest sense of fidelity to the full Scriptural warrant and content of the Gospel.

Chapter I

I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is contained in the whole Word of God" appears to me to be unjust and untrue and un-Scriptural. It is of course possible to divide the first from the second but not the second from the first. The Gospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Gospel. Furthermore, it is by the expression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed, in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Gospel and in these languages old words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it than here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suffice: "In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must

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be evangelistic. Such work is useful as securing friendship, removing prejudice. representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the Times of critical need may occur, as in great famines and pestilence. world. when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel. the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide, through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropic and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and influence. A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence." I think it is an error in your paper and in all your books that you do not adequately recognize and set forth the full doctrine of the Scriptures, namely, that the Gospel is to be preached not by word only but also and not less, or less fundamentally, by deeds of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as numerous and of as true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

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2. It is not for me to presume to defend the General Assembly and the Church at large against your expressions of distruct or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Gospel, but I believe that it is officially and really a truly evangelical Church and I believe, too, that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, who feel and express distruct, but I believe you and they are mistaken in this and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footnote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Moderator. As to my action in connection with Judicial Case No. 1, I erred in unwittingly failing to note and to prevent the voting of members of New York Synod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over, but if this matter is to be brought forward the whole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign Missions, of which Dr. MacLennan was J. G. Machen.

Chairman and Dr. Robert Dick Wilson was a member, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals, and the proclamation of the Gospel which, however, the Committee did not feel bound to describe and define. These were four of the resolutions:

"That while maintaining loyally the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hithefto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races ery out, consciously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through the grace of God, this Assembly here and now dedicates itself and calls upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of His Leadership in the supreme task of making the Gospel known to all mankind and of establishing His Kingdom over all the earth."

3. You describe the impression which you say is made upon the minds of Princeton Seminary students by their conferences with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think, not been questioned. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted throughout the Church. As to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because of doctrinal convictions. The only specific case which you cite, of the young man recently who had been working in the Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate, and was at once and joyfully appointed.

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J. G. Machen

The men wanted for foreign missions are men who firmly believe and who know and have experienced the Gospel of the New Testament, and who are able and ready to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is eagerly seeking for them. And when they are found they are counselled to stand fast in the Scriptural faith and to go forth to proclaim the message of the Gospel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. George Alexander's sermon at the Post War Conference of the Board and all the Missions, entitled, "The Gospel of Paul."

4. You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifth items of character and equipment which are mentioned these three - "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity", explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries! There are. to be sure, limits to toleration, just as to some other virtues, and it is not always easy to fix these limits. In your book on "The Origin of Paul's Religion" you carry as a scholar with great urbanity, the limits of tolerance of the point of view of others far beyond the point where any one would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers simply that. And this Charles Hodge defended and advocated at the meeting of the Evangelical Alliance in New York in 1873 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when, referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities. they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who hold the evangelical convictions of our Church to work together in harmony and good will and mutual tolerance.

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." "Long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "To walk worthily of the lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages! It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views." Certainly the opposite of these qualities is not desirable. How carefully in your books do you guard against certain extreme views regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many others! And how earnestly Paul counsels men: "Let your moderation, your forbearance, be known unto all men." "God gave us a spirit of power and Love and of a sound mind." "Soberness" is one of his emphasized virtues and Peter's, too. "Be ye therefore sober and watch unto prayer." "Wherefore girding up the loins

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of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (Cf. Gal. V. 23, II Peter I.6).

And note the place of these questions and their relationship to other questions in the blank. "Tolerance of the point of view of others" is part of the eighth general subject. "Teamwork Qualities." Four are mentioned, as follows: "a. Tact. b. Tolerance of the point of view of others. c. Selfcontrol. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The tenth subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b. Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are: "a. Desire to progress in spirittual truth. b. Eagerness for Christian service. c. Sanity. (Absence of tendency to extreme views)." Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

To twist these simple and reasonable and wise questions and to freight them with suspicion is an untrue and unjust note in your paper.

5. You say that in the "Candidate Reference Blank" "there is not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Frequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. W. M. Paxton and Dr. Robert Russell Booth and Dr. John Fox, who were then members of the Board, were particularly concerned in the decisions reached, and in 1893, 1910 and 1921. (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank", namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disqualify the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions: "What is your habit in devotional Bible study and prayer?" "Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?" "Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"

(5) By requiring from every candidate, ordained and unordained, a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b) Your Christian development and experience; (c) Your motives in seeking missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate who is not under care and examination of a Presbytery:

"The Content of your Christian Message.

This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

Possibly you may never have seen this last statement. It has been in use for the past six years.

In the light of these statements I think your criticism of the blanks is untrue and unjust.

6. You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. These men were wide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the small group which is usually found in a mission station."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out. in other ways.

7. You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, Lord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague." That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them J. G. Machen

and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Gospels, in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am content.

8. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board "were signers of the 'Auburn Affirmation'", and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation." Nor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declaration:

"We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordination, 'as containing the system of doctrine taught in the Holy Scriptures.' We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers.****

"We all hold most earnestly to these great facts and doctrines (i.e., the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everlasting Saviour; that in His earthly ministry He wrought many mighty works, and by His vacarious death and unfailing presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

9. The second part of your paper is devoted to my "utterances" as a "cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to self-defense. I have been associated with the foreign mission work of our Church in our Board for thirty-eight years. I have tried to serve faithfully and efficiently and I do not think the service needs to be vindicated to men. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need much concern us, and you and I are both clearly known to Him. But one is glad of the opportunity to bear his Christian witness to our glorious Lord and His Gospel and to seek to relieve the foreign mission cause, to which long ago I gave my whole life from the suspicions and distrust which you think my utterances have orought upon it. J. G. Machen

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The chief ground of complaint and criticism in your statement with regard to me relates to the little book "Are Foreign Missions Done For?" and its statement of the aims of foreign missions. Inasmuch as this statement of aim is quoted in the book from the Board's Manual, where it has stood in its present form for many years, I am glad to retire for a time, with the little book, into the background and shall take up your attack on the statement of the missionary aim, to which also reference was earlier made. The statement which you criticize is as follows:

> "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, selfsupporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

You object to this as "evasive and vague" and because it does not explicitly "declare the absolute necessity for every missionary of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God."

In reply I would say: (1) This statement of the supreme and controlling aim of foreign missions was prepared in its present form by a committee of the Post War Conference of the Board with representatives of the Missions held at Princeton in June 1920. The Chairman of this committee was the Rev. J. Walter Lowrie, D.D., of China, later secretary of the Bible Union of China. It was he who helped to form this statement, which the Conference unanimously adopted for just what it was intended to be, no more and no less. It was not a statement of the doctrinal content of the Cospel message. It was the briefest possible declaration of the central purpose of missions with due subordination of its various elements. That central purpose most assuredly is to make known our Lord Jesus Christ the Saviour of the World. (2) The statement is absolutely and faithfully Scriptural. It gathers together the words and thoughts of the Great Commission in its various forms: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." "And He said unto them, Go ye into all the world, and preach the gospel to every creature." "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

All your criticisms of the aim as stated are equally applicable, some of them more so, to the last commands of our Lord. These commands do not mention the things you require to have mentioned. They do not contain certain ideas which you disapprove. Your views explain away and even attack the clear meaning and the very words of the Great Commission as Matthew records it.

(3) You summarize your criticism of the statement of aim by saying "In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the Word of God, and that the heart and core of the message is found in redemption by the

precious blood of Christ." I think that any fair and candid Christian mind will find not only a hint of these things but far more than a hint in the plain, honest words of the aim if honorably and fair mindedly construed. These and other elements of the Gospel would be included in a statement of the content of the message which the missionary is to make known, but they do not naturally or essentially fall in a sentence-statement of the central and controlling aim. Thataim is to make our Saviour and Lord, Jesus Christ, the Son of God, known to the world. Faul writes to the Ephesians, "Unto me who am less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ." Some of those riches he proceeds to unfold but by no means all, and he makes no mention of some of the particulars in which, of course, he believed but all of which he never attempted to summarize in any statement of his central, single missionary purpose.

I think you make three great mistakes here (1) You confuse the statement of the aim of missions to proclaim the Gospel of Christ with the statement of the content of the message of the Gospel. (2) You allow your suspicion and distrust of others, your judging as you would not be judged, to deflect and poison your view. When you call Jesus Christ "Lord and Master" you say the words are used honestly, but when I call Him so, the words are used dishonestly. This is "untrue and unjust." It is more than that. Paul says explicitly, "No man can say Jesus is hord but in the Holy Spirit." You appear flatly to dispute Paul and to believe that men can call Jesus Lord by the evil spirit. Our Lord spoke some stern words about this kind of judgment. (3) You unmistakably imply that the failure specifically to mention certain great doctrines is evidence that those doctrines are not believed.

10. I will go on to deal specifically with this point. You say that "the vagueness which characterizes this utterance (i.e., the statement of aim) also characterizes the whole booklet (i.e., "Are Foreign Missions Done For?") There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scropture (indeed no mention of Scripture as such at all) as mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ."

Before examining this statement and the implications which you put into it and the inferences which you draw out of it, I wish to make my position unmistakably clear. I am an evangelical Christian believer. I accept all the facts, all the doctrines, all the truths of the New Testament. I stated my convictions summarily in an article in the International Heview of Missions, October 1923, on "Missionary Cooperation in Face of Doctrinal Difference", as follows:

> "Sefore attempting to answer these questions, the writer of this paper ought parkaps, in order to avoid all misunderstanding, to state his own point of view. He accepts the whole of Christianity as set forth in the hest Testament. He believes unquelifiedly every article of the Apostles' Creed. No language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, 'the Word made flesh,' God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejorces with great joy in the miracle of the Virgin Birth and of the real Recurrection of Christ and of His future personal advent. He believes

that it is God alone who through Christ saves men, not by their characters, nor by any work of righteousness which they can do, but by his own grace through the death and life of His dear son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His redeeming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

> "There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for Him. There is naught that we can say about God that we will not say also about Jesus, 'the Son of His love: in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things, and in Him all things consist. And He is the head of the body the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens."

"We will say about Jesus all that all the creeds have said and then we will say that He is more than this. All that men have said or even can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here let us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus."....

"But all words fall short of the reality with regard to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago

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we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our Risen and Living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

"Nevertheless we can make our confession. We confess Him in the august symbols of our historic creeds and confessions."

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries and of the secretaries of our Board, "perfunctory lip service." If you do, you will have to answer before our Lord and Judge; may you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Matt. VII. I-4),

Now let us examine this present criticism. (1) You say that my little book does not mention the Virgin Birth and its place in Christian faith. That is true. Neither is it mentioned in your book on "The Origin of Paul's Religion." You there set forth the details of Jesus' life which were known to Paul but you make no mention among them of the Virgin Birth. The single mention of it in your book "What is Faith?" is in the question which is asked in a purely incidental and secondary way, "What has it (i.e., simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). You go on on this same page to state what we need to know about Jesus. You do not mention the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear mention in them, especially in a discussion of "What is Faith?" of all that the writer deemed essential. You emit the Virgin Birth in these studies of the content of Paul's Gospel. and of the Christian faith and then condemn my poor little booklet on our foreign mission duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Patton has written a noble book on "Fundamental Christianity." Surely he will deal with the Virgin Birth here as you require. Does he? Not once does he mention it, save incidentally in the mention of the Virgin Mary and the Roman doctrine of the Immaculate Conception. In Dr. A. A. Hodge's "Popular Lectures on Theological Themes" there is, if I am not mistaken, a single reference to the Virgin Mary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth". It refers only to Roman ideas of the Virgin Mary. And in the text the fact and the doctrine of the Virgin Birth receive

almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature in Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of its theological significance as one finds, for example, in Du Bose's "Soteriology of the New Testament."

Do not misunderstand me. I believe in the Virgin Birth and I regard it, in Dr. George Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it And I know that of course Dr. Patton believes it. But the idea that failure to mention it implies disbelief and that every book which omits it is unevangelical is untrue and irrational. Consider the result of the application of your requirements here to the volume entitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). It is a great volume of 634 pages. Here, surely, one would feel that he had a right to expect a full statement of the Gospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of Christianity, setting forth with special clearness the Christian message for our time. Dr. Patton in his opening paper says, "My theme embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle; all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and This huge of a vague and evasive insincerity. Well, let us see. and sincere theological volume contains not a single reference to the The one reference to the Second Coming of Christ Virgin Birth. is in a peper by Dr. Erdman. That is the only one. There is a paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Gospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniel" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." What if one should use your own words: "What sort of a Gospel is it from which all that makes a Gospel has thus been left out? In this vague message the offence of the Cross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel offered in commemoration of a century's life of a great school whose business it is to set forth the content of the Gospel. But I will not use your words. I think the volume is a worthy Christian production and one of the best things in it is the passage in your paper, where, more adequately than any where else, you recognize (p. 575) the Pauline doctrine And I think its omissions are justified on the of the Resurrection. ground on which you justify omissions in Paul's Epistles, namely, "It is omitted not because it is unimportant but on the contrary because it is fundamental" (p. 562). I think that is a valid justification of these "Biblical and Theological Studies" with their vast omissions. I think it is valid in the case of many omissions in your books. Will you not be equally fair-minded toward others?

(2) You say there is "no mention of the bodily resurrection" in my little book. The Bresurrection is mentioned more than once and by that I

mean the bodily Resurrection of our Lord, but I did not use the phrase. Neither have you used it in a single one of your three books which I have read. And it is not used in the New Testament? The New Testament is content to speak of the Resurrection, meaning the real and actual Resurrection of our Lord and I am content with the language of the New Testament. And as to the reality of the bodily Resurrection of our Lord I hold with Paul that it is the supreme fact and truth in Christianity.

(3) You say there is "no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all)." Again you are mistaken. The Bible, the New Testament, the Word of God are all mentioned repeatedly. The full truthfulness of Scripture is everywhere assumed. I accept joyfully, and we expect each missionary to accept, the doctrine of our Standards with regard to the Scriptures. But I must honestly say that there is something which appears to be not altogether candid, I will not say "evasive", in your own references to the inspiration of the Scriptures. One notes the care with which you refrain from facing certain issues and from using the language of some of those whom you allow to think that you agree with them. And do you or do you not agree with Dr. Patton's position in "Fundamental Christianity."?

(4) You say there is "no mention of the supernatural return of Christ". Two of your three books make no mention of it. I find no mention of it in A.A. Hodge's "Popular Lectures." As for me I have cherished this faith and hope for forty-two years. My boyhood ministers, one a graduate of Princeton Seminary and all the orthodox of the orthodox, spiritualized this truth completely out of the Bible but I learned it at the Northfield Conference when I was a Sophomore in college and I have lived with it and in it ever since and have gladly borne some reproach because of it. I wrote a little book on it and have again and again preached it. I think I have borne ten times the witness to it which you have borne. But it did not seem to me to be necessary to introduce it into this little defence of missions. I was writing to defend foreign missions against their enemies. I did not realize that they would need to be defended from their friends.

(5) You say there is "no mention of the new birth of believers, and no mention of justification by faith, no mention of the atoning death of Christ." You qualify this by recognizing "one bare mention of the Crucified and ever-Living Lord." What would you think of the spirit of the statement that there was "one bare mention of the Virgin Birth" and "one bare mention of the revelation in "What is Faith?" But again you are mistaken. Those truths are either stated or implied or assumed in my booklet. More than this was not called for in the nature and purpose of the little book. It was not an attempt to set forth the content of the Christian message. It was simply a short and earnest presentation of the claim that Christ is the only and the sufficient Saviour.

11. The claims of Christ are not kept in the background. The little book is full of their assertion. It maintains, throughout, the sole sufficiency and universality of the Cospel: "Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Codhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the world in order

that all men together may learn more of Him." (p.36) It conceives Christ, as the Scriptures do, as "the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope. A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour." "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to allmen everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining. as the only way in which any of us can attain, the unity of the faith and the stature of the fulness of Christ. The truth that we need to keep in view and that it/easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fulness of the Godhead bodily." (p.42). "Christ is absolute and final and He and His religion are to prevail absolutely and finally." "It is Christ that we Christians owe to all men here and throughout the world. If this position be regarded as narrow and fanatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fulness of Christ's supply. He is adequate indeed to the full needs of each soul only because he is the whole world's sufficient Saviour;

'In Him is life provided For all mankind and me.'"

"I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncomplainingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p.102) "I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet

come into its possession." (p.108). "The missionary enterprise is the proclamation of the One Name given under Heaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been 'woe', if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, naked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today - Christianity stripped of all accessories and secondary accourtement, just Christ, Himself, to be offered to the whole world for which He died." (p.141).

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, Dr. Albertus Pieters, of Holland, Michigan, as conservative in his theology as you or I can ever hope to be. There is enough evidence in sheaves of letters at hand that the little book has fortified evangelical conviction and confirmed true missionary devotion. I will not quote them - yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

> "I have just finished the reading of your book, so kindly sent to me, entitled 'Are Foreign Missions Done For?' It is now after twelve o'clock, P.M. I cannot express to you the joy I received in reading it. After having much of my former zeal for missions dampened by recent post graduate studies in the University of - and the coldness of the churches that I have tried to interest in a feeble way, I now rededicate myself anew to the task of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

"I can fully appreciate the difference between 'The religion of the good dead man' and the 'Religion of a good living God.'"

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"On the day that your little book 'Are Foreign Missions Done For?' came to us, I read it and decided to write you at once in regard to a further distribution of it. I probably felt that you know your own business, but in the light of some college periodicals recently received I know my first impulse was right.

"I would like to have the whole thing, or perhaps only the chapter 'Christ is Enough' printed for large distribution among our college organizations."

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"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility.

"For quite a long time I have wanted to write to you. After reading your recent booklet, 'Are Foreign Missions Done For?' I cannot refrain from writing. I want to thank you with all my heart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myself in complete agreement with every page of the book."

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"I have just read 'Are Foreign Missions Done For?' at one sitting and I can't resist saying how wonderful it is. To my mind it is the most unanswerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion it is complete - it needs discovery."

"Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

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This last is from the "Church of the Lutheran Brethren." I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled me."

12. There is much more in your statement which should be reviewed, but I have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are two things more of which I shall speak. (1) The first is this: I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity and supernaturalness of the facts of Christianity's beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrines of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life, and I might go on with the long list of all the evangelical convictions. Where I differ from you is at the

points where, as it seems to me, you differ from the Scriptures. Some great Scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. When apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends both without any minimization. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at some ministers who read the sixth chapter of Ephesians to their people. There are illustrations in your paper which we are considering. There you use some words in your statement of essential doctrine which are not found in the Scriptures at all. I can state my convictions wholly in the very words of the Scriptures. You use repeatedly the phrase "the gospel of the Cross". This phrase is not in the Scriptures. The New Testament knows "the Gospel", "the Gospel of Christ", "the Gospel of the Kingdom", "the Gospel of peace," "the Cospel of God", "the everlasting Gospel", but it nowhere uses the phrase "the Gospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea of the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Gospel is not the Gospel of the Cross only, not even of the Cross of Christ only. The Gospel is the Gospel of Christ which includes the Cross and what preceded the Cross and what followed the Cross. The same defect marks your use of the idea of "salavation only by the Cross," and your criticism of my reference to the "redeeming life" of Christ. Your view certainly does not do full justice to the Scriptures nor does it represent the true Scriptural proportion of truth. You say in "What is Faith?" "Christ touches our lives, according to the New Testament through the Cross." (p. 143 but compare Heb. II.18; IV., 15, 16.) "The Cross of Christ is the special basis of Christian faith". (p.144-But compare I. Cor. XV. 17). "The Cross by which salvation was wrought." (your statement; But compare Rom. I.16, V.10). You do not and cannot too much exalt the Cross of Christ, but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection and many other aspects of the full truth of the Gospel. You justly emphasize the fact of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redseming work of Christ, its place in our salvation, or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "What is Faith?" you speak of "the Gospel of redemption through the Cross and resurrection of Christ". (p.p. 154,151). Also "The Origin of Paul's Religion," p. 167. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" and sometimes of late, though not earlier, Virgin Birth with a capital and the "resurrection" without it.) But you criticise my truly Scriptural reference to the "redeeming life" of Christ (Rom. VI., 1-11; VII, 4; VIII, i-14).

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross saves us or that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How rich is Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of his Son, much more, being

reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V., 8-11). Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrines in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scriptures" and still less frequently do you complete the quotation and add "And He hath been raised on the third day according to the Scriptures." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the place of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us. Paul proceeds in this very chapter to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I.Cor.XV.17). And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This full Gospel of the New Testament is the glorious Gospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offesce, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me, even as I am of Christ." "Giving no offence in anything, that the ministry be not blamed. But have renounced the hidden things of dishonesty, nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." There is clearly in Paul's view a vast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "offence" which Paul uses in Gal. V.11 and I. Cor. 11., 23 and which Peter uses in I. Peter 11.,8 is the very same which Paul uses in Rom. XIV.,13 and XVI.,17, and which the Saviour uses in His dreadful warning in Luke XVII.1, 2, and which in the American Standard Revised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble." It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Gospel to those who are without: "Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in Me," but surely the Spirit of Christ would not have us think that the Tender Shepherd of His little ones, who left the ninety and nine safe sheep in the fold to hunt the one that was lost, would be pleased with the thought that His disciples should measure their fidelity by their success in "offending", in "causing to stumble" the feet that out of the way.

And a great deal more might be said of the failure of your book to set forth "the full Scripture doctrine of the grace of God," to use your own phrase. But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Perhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systematization and no scholar in the field of theological controversy. It is even so. I do not pretend to be anything but a simple, Bible-Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich and varied truth of the Scriptures. If anything that I say here or elsewhere is at variance with the Scriptures, if it declares what the Scriptures do not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the truth. Is this not evangelical?

(2) And now lastly, you say "What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense but as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Board exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Sinless One, the only Saviour, "who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom/man hath seen nor can see; to whom be honor and power eternal. Amen."

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim, a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utterances which you have quoted here, I believe, both

true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teaching has sought to be faithful to our Divine Lord and His Word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel. And I do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non-Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal zeal proclaim it to those who are without.

And now one more quotation from what you have written, not in this present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

> "Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passion of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

Yes, this is the place. But once again we cannot stop at the Cross. Beyond that there was an empty tomb and a Risen and Living Lord. "United with Him in the likeness of His death", shall we not also be united with Him and therefore with one another "in the likeness of His Resurrection." Can we not, my friend, put away all this bitterness and railing and suspicion and be kind and tender-hearted and trustful? And can we not be spared the shame and waste of such a baseless controversy as a controversy like this between you and me would be and give ourselves and all our strength to better and truer things? Is not Paul's counsel, "walk in wisdom toward them that are without, redeeming the time," doubly applicable to our relationship and our work within the company of us who truly love and wish truly to serve our Common Lord?

If what I have written does not avail to persuade you and if you still think that it is your duty to publish your paper, surely it is only fair and right that my answer should be published with it. In that case I am prepared to meet my proportionate share of the expense. But, my dear friend, there is a more excellent way.

Very faithfully yours,

pr. Mechen's Parphlet - "Medornian and the Board of Foreign Mi clons of the Prosiglerian Church in the U.S.A."

This peophlet of 110 pages was cont out by Dr. Nachen just before the mosting of the Presbytory of New Prumswick in Trenton, Not Jersey, on April 11, 1953. I received a copy on April 10th bu had no time to give it a coreful rending until after the meeting of the Prophy say. Even if I had had time, I th think I should still have done as I did, and confined spuelf to the statement presses ad have as Chupter V. The only thing on which the Presbytery ass called to vote was the proposed overture. That was the mether to be don't with, not the statements of Dr. Machen, which might have been encoured one by one without altering at all Dr. Machen's attitude, shich does not next on the arguments which he presents in the pamphlet but shich existed before most of these incidents occurred and would exist if they had not occurred.

New, however, I propose to deal with them.

First, a word should be said with regard to the introduction which Pr-Machen has prepared to the edition of the pamphist issued since the secting of the Frashy ery. Dr. Machan says here that efter he and I had each used the hour allotted to us, the previous caustion ran moved in accordance with ar expressed desire not to engage in controversy. I expressed no such desire. · 57.7 5 did not intend is engage in either controversy or debate but an present at the Presbytory's invitation simply to try to help it to think and anight in the watter of the proposed overtarm. No expressed desire of sine had anything thatover to do with the moving of the provious question. In Machan further says "No sensible person can have confidence in a Board which does not welcome open discursion of its policies with these to show it appels for funds." The Board valcomes all fair and just disquestion now and alwys. Ar to the phress, "there to show it appeals for funds," Dr. Machen declares that he does not support the Bourg and sovices others not to do so. And this statement declares that the Board "is deeply involved in Bacersist and destructive propagande." This statement is not true and the evidence presented does not justify it. What is this evidence? The Pamphlet is in seven contions. It must coffice to deal with rhat is crucial in wach.

]. "The Attibude of the Board of Foreign Rissians toward the book - "No-Thicking Hirsian". ""

The Hourd had no responsibility chatever for this book or for the novement which produced it. When the novement was launched the Hourd did what it could, which as not a great deal, to influence it and haped for real good as a result of it. It gave expression to this hope high as for free her ag resordenable as Dr. Machen thinks, say the right and thristian thing to do. The members of the Beard, purely as individuals, wart on the Committee Mich projected the inquiry, as sare members of other evengelical churches but these hed nothing to do with writing the Seport. As individuals they separated to its publication. Like others they no doubt both agree and disagree with it. They are both layal evengelical Christian believers.

Then the favort appeared two courses were open to the Fourd: to ignore the Report, or to expressite mind with regard to it. If the Board had taken the former course it would have been still more severaly criticised by Dr. Machen. The Board felt that it must make it clear that it had no report bility for the papert and and that it must appress its mind both for its own eske and for the sake of the Church, and it did so with perfect closrness in the conner which comparts with the dignity and tradition of the Church. It ast forth the six fundamental increas on which its position tas at variance with the position of the Supart. It did so positively and unequivocally and then, like the bonerable end truthful body that it is, it recognized elements of good in the criticizes and suggestions of the Report as to some of the methods of micsionary activity. which, it said, could be acknowledged only as "taken upart from its theological 七南部主尊, 举 The Board's actions and the various statements which it has eponsored. have been recognized throughout the Church and around the world as a clear and unistakeble affirmution of the Biblical, avangalical besis and nature of the work of foreign missions as hold unshakably by the our Board and Church. The Board is not open to critician because it spoke with dignity and self respect and not with violence and maladiction. No statements from any Church or missionary body have been more clear and complete than these which have gone from our Board.

II. "The Cand of Mrs. J. Lossing Suck."

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All these who have had any responsibility in this aster are content to endere the assaults which have been made upon them from one side by Br. Machem and from the other by the "Christian Century," and the magazines. This "case" will be judged by One higher than all of us and we will await His judgment. Mrs. Suck's published views are not in accord with the faith she professed when she was first appointed a missionary and with the faith of the Church, but a areat deal needs to be considered of thick the critics of Wrs. Suck and e" the Fourd are ignorant and sust be allowed to remain ignorant. It is enough to say that the Board has tried to act as a Christian agency with its obligations to our hord jeaus Christ ever in mind and that it has esquiseed in Fra. Nock's bonorable request to be released from connection with it with deep regret that there could not have been much r and very different issue.

III, "The Board of Foreign Mission and the Auburn Affirmation,"

The proper place to deal with this matter is in the courts of the Church. Whether signers of this Affirmation have by such signature violated their ordination yows is not an issue to be settled by any method of indirection. It cannot be so settled, One and only one henoreble and constitutional vey is open to fr. Sector and that is by the due process provided in the Constitution of the Church. The position which suparently Dr Machen is seeking to astablish is that because a secretary or a another of one of the Boards of the Church signed the Asburn affirmation he is thereby disqualified as a Prosbyterian minister and is ineligible to zervice of the Church no matter how clearly and positively he may dealers his complete levally to his ordination your and his apenific accoptanes of the great affirmations of the Confussion of Faith in the very terms of the Confession. This is an issue, however, which can only be constitutionally detersined by the Fromt tory to which the individual involved belongs. It is wholly conceivable that there should be acclesiastical organizations where such a question would be determined by the local congregation or by the national body as a whole, but this is not Prospyterianiza. Such a course is forbidden by the Constitution of our Church. To propose or to attempt to pursue such a course

is to ignore and contravene the law and order of our Church as embodied in the authoritative constitution. It is wrong constitutionally and ethically to use the missionary and educational agencies of the Church as a device for escaping responsibility in meeting this issue in a logal and righteous way. Until this issue has been determined in the proper and constitutional manner which alone is telerable in the Presbyterian Church, it is not competent for pr. Mechen to attack, as he is doing, the good faith, the honor, the Christian character of Mr. Hadley. Mr. Hadley, as will appear in a later chapter, is abcolutely/to his ordination yous and to the faith of our Church?

IV. "Modernist Propaganda by the Candidate Department."

Dry Machen's statement here is partial and unfair. It is worse then this. It is not true, as he intimates, that the candidate secretarise have used theiropportunity not for Christ but for anti-Christ?" Such a grave charge is utterly unsubstantiated by bis evidence. What is the "spirit of the anti-Christ?" John says it is the spirit that "confenseth not" or "annulketh" Jesus. The Candidate Secretaries, on the contrary, believe and constantly effirm their belief in Jesus Christ as the Son of God according to the Scriptures And John says plainly that the spirit that makes this confession is not the spirit of anti-Christ but is the spirit of God (I John Iv, 2, 5). The suggestion of such books as were mantioned in the letters of Mr. Hadley and Mrs. Corbett, written by Oldham and Fosdick and Flowing, is no variant for such an enormity as the charge that these two devoted Christians, both of show gave their lives to service in Chine, are There are things in some of these books to which I beserving anti-Christ. lieve that just objection may be made but such a single incident as this is no adequate ground for a charge of serving anti-Christ or of anti-evengelical propaganda. To hold them responsible for a statement usde by Middleton Murray quoted in Oldham's "Devotional Diary" and to represent this "Diary", which has been used with great blessing, by this guotation and one phrase in it, is pre-posterous. Furthermore, fr. Machen does not know and ignores completely all the noble work these condidate secretories have done in trying to guide young people into the truth of the New Testament and in socking carnestly to asfeguard and strengthen the evangelical faith of missionary candidates. The correspondence files will establish to the satisfaction of any fair minded judge the evangelical loyalty of these faithful workers.

Dr. Machen says that the Candidate Department speaks of "Re-Thinking Missions" as "being essentially a Christian book." Shatever one may think of that book the Condidate Department has made no such statement shout えも。 Hore as slaewhere and empecially as we shall see, in his address at the New Brunswick Freshytery, Dr. Machen inveighe against the validation of the Christian message in and by Christian life and experience and declares that "the coadliest energy of Carlstienity all over the world today" is not unfaithfulness of its, or disobedience to the will of God, or un-Christian conduct, or the conial by deed of the Christian profession of faith, or hetred or bitterness, but "Modern non-doctrinal religion." Christianity indeed is a doctrinal religion and the acknowledgment and proclamation of the truth of its doctrime and its historic facts are essential, but its deadlicat energy today is not more the foolish and fatal denial of doctring than the proclamation of a doctring that is not the full New Testament doctrine, or the declaration of a faith that is not confirmed by deads of obedience and love. There are no plained assertions in the New Testament then those which forbid the separation of faith and works, of belief and life. And if distinctions are to be made the only valid one for us who believe in the New Testament is the distinction of Paul in a passage which I do not remesher ever to have seen quoted by Dr. Machen - "And now abideth faith, hope and love, those three, and the greatest of these is love."

and as to Christian experience Dr. Machen says Peter "said nothing about his own experience" in his first missionary sermon, and that when Faul preached "it never second to have occurred to him to try to save men by the power of his wivid personality." It ould be fully for any sea to try to do as today but that a strange perversion of the Was Cestament! Who can read the Episties of Paul and Peter and possibly miss the constant glorious witness to what Christ was to thes and in these and the cagomess of their hearts to have others find in Him the selvation, the pawar, the joy which they had found . What but their own experience wars they declaring abon they suid: "I will not dare to speak of mythings save those which Christ wrought through me." (tomana 19418). 2833 speech and my protobing ware in domanstration of the Spirit and of power." "dur gaspel case not unto you in word only but also is power (I Cor. II,6) and in the Holy Spirit and in much assurance; even as yo know what manner of man we showed encoded to said you for your sake. And yo became initators of us and of the Lord." (I Chese. I, 5.0). "To an to live is Obriet." (Phil. I, 21). "I basecob yes therefore he ye initiars of me." (I Cor. IV.18). "Always bearing about in the body the drive of Jeans that the life also of Jeans sight may be menifosted in our body." (II Cor. 17:10). Mos faul not referring to his own experience in Gal. II, 207 Dol. I, 24-29, I fim. 1, 16, and II Mim. 1, 127 Faul indeed presched not biaself but Christ Jeaus as Lord, his Lord, abov he know in his own experience, an experience to here over to appenl. And as to Peter, it he did not refer to his own experience in his first sermon he certainly referred to it afterwards in Acts XI and I Peter 1, 3-5. In his great seal for certain aspects of truth, Dr. Machan depresision or even disallows ther aspects.

But what folly is is to separate destrine and life! This is the very separation denomiced by our Lord (Lake VI, 40-49; Natt. VII, 21; XXI, 28,80), and by Jance (Janes II, 14-25). Christianity has not one but two deadly enemies one is the error of no thinking or wrong thinking and the other is the error of a lovalese and unChristlike life.

V . "Heference Blanks, Application Blanks and Information given to Candidates."

I have dealt with this in Chapter V of this statement but as glad here to say a further word about the acantant practice of Dr. Sechen of setting up contrasts and separations alion to the War Testament. "According to the Sible," he says in this section," "a man is not saved by following Christy be is not seved by loving Christ; be is not saved by serrendering to Christ; bet he is saved by faith. And that is an entirely different thing. If ho were saved by surrender, or by following Christ or by love he would be saved by none high and moble quality or action of his own. But when he is saved by Inith, that means that he is saved by God and God alone and that the manner by which God seved him in to work faith in him." The but faith is not all that God works in his and the work is senifically not God's work welcos it includes hath faith and surrander and duckiones and love, and faith is not faith thatis only epinion and not succession and chedianco and love. All these are God's work and God in Als word does not sensition their separation. The fruit of the Spirit is not single. Peul says it is minefald and the seventh item is "faith", identically the mane Groek word that is used clouwhord in the New Testassat for "faith." It is shally unSeripturel to separate faith and deal with it as a work of God deteched from His shole will for wes is Christ.

Dr Machea goes on, "The means by shich God saves him is to work full in him and to load him, relinguishing all confidence in his even goodness, just to look at the crucified Saviour and say, Thou hust died in my stead. I accept the gift at Thy hand, O Lord." True, blessedly true, but not all the truth of the New Testement. There is not a word here of the Fesurrection. The prucified Saviour was not all to Paul. Note his bold words in I Cor. XV. The lospel as Pr. Machen states it here and elsewhere (though of course he believes in the Resurrection with all his mind) makes too little of the Fesurrection, and saving faith is not faith in the Brneified Seviour only, it is faith in the Rison Seviour and it is as important to say the latter as the former - Faul said it was nove important. (and cf. I Peter III, 21)

And also the man who bruly looks in faith to the Grucified and Ficon Sepiour says something more than Dr. Machan suggests. He does indeed say "Then has died in my stead, I accept," but he adds:

> "More the whole realm of nature sine That were a present for two small, Lovo so amazing, do divino, Demands by life, so roul, sy all."

VI. "Verious Indications of the Atkitude of the Board to Secretarios and the Agencies with which the Board is Coopersting."

The particulars here are the Lakeville, Lausance and Jeruseles Conferences, Mr. Eddy and Mr. Regava, Dr. Scott, Dr. Mackay, D., Molfoe, It. Pelschameround Mr. Speer. With the Lausanne Conference, Bry Woh y and Mr. Kagawa shatever one may think of them for good or ill, the Board has had absolutely no connection. As to the Lakeville and Jerusales Conferences let any one read the full report of the former and volume one of the latter on "The Christian Message", especially Chapter X, and if he is a fair mindes person he will see for himself hes completely Dr. Meeben has misunderstood or misropresented these Conferences. In the case of the officers and mission^{Prints} the Beard of shos he speaks, he has readered no just or righteous judgment. In some satters, as of the discussion at the Foreign Missions Conference in Excember 1952, he speake in tragic In his criticings of fr, Backay he does not truly represent his 1 moranes. articles and the statements to which he takes exception can each one be funtified with the ulsarest proof from the New Testauent. The truths which Br. "solay sas presenting, and which ir Mechen says are "disculsting", are truths taught and anjoined by our Lord and by Paul again and again. Dr. Nachen's controversy must be with them. As to his criticism of so I have wernertly and preperfully sought for its ground. It cannot be in my Christian conviction for I have told Dr. Machen that I hold absolutely to the Christianity of the Hou Tostanant, that I believe every word of it and can state my faith in its very words, that if he will show any opinion of mine to be at workance with it I will at once change that opinion. The only substantial points of disagreement which be states in this pamphist are with regard to the confusion of the "spiritual" and the "supermaturel" and with regard to the relation of Christianity to the Old Testament Dispensation. As to the former I can state by view should the supernatural character of Christianity in the words of Dr. Tarfield: "The confession of a supernatural God, who may and does not in a supernatural mode, and who acting is a supernatural node has wrought out for us a supernatural redesption, interpreted in a supernatural revelation, and applied by the supernatural operation of Ris Spirit - this confession constitutes the core of the Christian profession." I only sigh, however, that fr. barfield had specifically mentioned, with the name of Gos and His Spirit, the mass of His supernatural Son Jesus Christ. Bu' as to this ward "supernatural" it is notable that it does not occur in the Bible and that Panl's contrast is procisely the one which Dr. Macham criticises, anonly "natural" and "spiritual." (I Cor. IV, 44, 46; Assans VII, 14; I Cor. II, 34, Rob. Vi. 12). As to the relation of Christianity to the Old Costament Pispensetica, I have no other view than that which our Lord set forth in to Sermon as the Sound and Paul in the Spistles to the Somens and the Galatians , and as are set forth, and could think unmistakably in the spistle to the Rebrars.

The real issue, however, I judge, is in the matter of attitude to sen of different opinions. Dr. Machen thinks that three positions are possible and are actually being taken today. In the first place, one may stand upreservedly for the old Faith and upreservedly against the indifferential tendency in the modern Church; in the second place, one may stand unreservedly for Moderniam and against the old Faith; and in the third place, one may ignore the seriousness of the issue and adopt a "middle of the road" position." Sur these are not the only possibilities. The first of these groups is divided into two . They agree in holding to the historic evangelical faith. They agree in condemning indifferentism. They agree in recognising the seriousness of the But they disagree as to how they shall act to and speak of persons from 1.9506. shoes opinions they differ. There are some who denounce not error only but also those who, as they believe, err. They would cast thes out of their fellowship with enathewa and malediction. There are others who believe that they are following the New Testament view when they beer their witness to what they regard as truth with unreserved and constant utterance, but she sould keep as close to those with show they differ as they can, in the hope of similar thes to the truth and in fear of violating our Lord's commandment: "And John answered and said, Master, we saw one casting out demons in Thy name and we forbade bla because he followeth not with us. But Jesus said unto him, Forbid him not, for he that is not accinct you is for you." (Lake IX, 49,50). And there is a lessen for us in the fact that the disciples held fast to Thomas in spite of his disbelief in the Posurection until ha too was convinced.

This does not meen that there are not limits to such fellowship. There assuredly are. But even so the evangelical faith cannot be separated from the evangelical spirit and those she hold the faith must display the spirit, even to those who do not hold it. And the questlop at issue is not as to the inclusion of non-evangelical opinions or persons in the Fresbylerian Charch but what shall our attitude be toward those who sincerely hold the confession and the basic standard of the Scriptures and who are members of our own household. The tradition and the law, the spirit and the constitution of our Church forbid the attitude of suspicion and schimm toward such brethren.

Let one thing be stated with clear words .. Thy only disagreement with Pr. Mashen is at those points there, as it seems to me, he deviates from the teaching and the practice of the New Testament. If he will show me where I deviate from its teaching(as in its practice I know 1 do, alas how far,) I shall be grateful to him.

VII. "Modernism in China."

All that Dr. Machen has to say on this subject is comprised in two long statements, one by Dr. Albert B. Dodd, a missionary of the Board in China, and the other by Aric Kok, a member of the Netherlands Legation in Peiping. The former deals wholly with books published in China, not by the Board or its missionaries, but by the Christian Literature Society. The only connection of the Board with this Society, shows spirit and service is in no sense fairly represented by Dr. Dodd's statement, is in its lending two of its missionaries to work with the Society. Dr. Watson M. Hayes invalue is one of its "associate workers." Not a word is said by Dr. Dodd about their contributions or about a single book written by a Presbyterian missionary. I have a latter fro Dr. Dodd sending the material quoted by Fr. Machen. In this latter thile asking that his representation of uncoundness in some missions' should be accepted, Dr. Bodd adds: "I can usly ask you to accept my testimony on my word of henor as a Christian gentlement as I have no written proof to offer; nor do I feel called upon sithest such proof to give mass." Such a presentation is not admissible on any basis of equity or under the Constitution of the 'resbyterian Church.

Mr. Aria Kok's statement is full of errors. Its mest relevant charge is that the Based is cooperating through its missions in the Mational Christian Council and the Church of Christ in China and that it is supporting "moderniat" theological schools in Yeaching and Charles Universities. The functions of the missions of our Church on the foreign field and our relation to the Church of Christ in China have been determined by our Church itself through the General Assembly and while the Christian againstos of China any do things we may not approve and may publish statements, as they have done, which we deplore, they are seeking as earnestin we are can be know and do the will of Christ in China. As to the two theological schools, the statement of the Board are contributing neither money, mar theological schools, the statement of the Board are contributing neither money, mar institution, nor students to these schools at this time, except a Chinese teacher at Chekoe.

I have dealt with the main position of Dr. Machen's pumphist.

One wishes that all the work of our Charch at hose or shroad in every congregation and college and theolegical seminary were more passionately evangelies and evangeliatic bethin faith and fractice, is word and deed. But one dares to say that the bast and transat part of it is in the work of the foraign missionaries, and that they and the cause they represent ought not to be used for purposes of destrinal controversy in the home Church. That is what Dr. Bachen is not doing - using the foreign mission work of our Church, in which he is not a stock holder and to which he advises people not to contribute, as a device for renaving strife and raising i such which constitutionally should be sattled as destrinal issues in accordance with the Constitution of the Church.

January 21, 1933

The Rev. Robert R. Littell, D.D., Tioga Presbyterian Church, Tioga Avenue and 16th Street, Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Zoining Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monsma's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what 1 now write.

Chapter II

One can hardly believe that the name "A Report ... on the Foreign Missionary Situation ... " is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critic can find relatively so little that is open to criticism among the thousands and thousands of enterprizes, institutions, activities, relationships, pronouncements, reports, speeches, etc. over a period of years of the many diverse personalities that constitute the Board of Foreign Lissions, its Executive Officers and its great body of missionaries drawn from all sections of our Shurch and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1. bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" statts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3, middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church. As I understand it the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fina a person as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it is inevitable that they will be associated in some way or other. Our application blenk, the result of decades of experience, says, "Harmonious team work is indispensable." This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 3, bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

Page 4: Exception is taken to" a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report." A successful Christian Missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message -- so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Lir. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Wurthermore, there was no opportunity for him end his fiancee to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiancee's experience had been I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. Coray to have some experience in Presbyterian work in the U.S.A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Coray was assured that the Board would be very glad to consider his application later, after he had secured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. Coray's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at West Pittston, Pennsylvania. Certainly these reasons are not "specious in the extreme". If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Mendricks: Her conversation with hr. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I am reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth". (Doreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Ir. Kerns (not Kearns): "hile I'r. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the "ashington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Mashington Presbytery licensed Mr. Verns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evangelical faith.

Irs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

Page 5, middle: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report". It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemna. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its constructive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6, bottom ff: The entire section on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the sea and control the actions of a body of Christian believers who were seeking the guidance of the Holy Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7, bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary Articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doctrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer doctrinal statement is to be deferred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely scattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. I attended the Second Triennial General Assembly of the Church of Christ in China and can testify that we American Presbyterians can be very grateful that the Christian Lissions in China have developed such earnest, devoted Christian leadership for the small but growing body of national Christians in China.

Page 8, middle: Educational institutions and policies. Of the "Joint Committee on Leadership training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistant effort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evangelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very happy to have Christian schools closed, as these schools are clearly the source of the powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian in their character and influence, the Board will withdraw from them. The allegation that we "pour our money into institutions from which Christ has been excluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10, middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries over in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Page 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U. S. A. has taken many actions, cooperationg cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is rendering a splendid service for the whole Christian movement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigerous evangelical agency of all the Chinese churches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Page 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary for all our China Missions I hear and see lots of things, and I was in China two years ago). I do know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way that caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board...lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13, bottom: Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Deacons were officials of the organization in order to serve the organism "to alleviate social distress."

Page 14: Just why a city Y.M.C.A. in China is dragged into this picture is beyond me. Why not hold our Board of Education responsible for a moving picture shown in the Y. at Palm Beach or Seattle? The Y.I.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.E.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.E.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.E.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15, middle of first paragraph: Any missionary who would "crucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven". Certainly the assertions are not substantiated by the evidence adduced in the "Report".

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the resulting fraction is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "34,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore: the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four winds. Host of it is so mistaken, so unjust, so nebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

With warm personal regards, I am

Very sincerely yours,

George T. Scott

Copy to Dr. Cheesman A. Herrick

COPY

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S. A.

ffice of Secretary

156 FIFTH AVENUE NEW YORK

Summer Letter -1932.

You will rejoice with us that the Board, even in this year, has been able to appoint a splendid group of young people. Sixty new missionaries have just attended the June Training Conference in New York, and by the end of the summer twenty-seven will be in China, nine in India, three in Africa, four in Chosen, one in Japan, eight in Latin America, two in the Philippines, four in Siam and four in Syria.

The group spent three days and a half in New York at the Board headquarters, studying the various relationships with the Board, the Home Church, and the Missions on the field. Then came six days at the Kennedy School of Missions at Hartford, Connecticut, in the Joint Conference for the new missionaries of nine different Boards. Here the general problems and subjects common to all groups were discussed. Two vital questions were raised and answers given. We pass on the questions:-

What do you know about Foreign Missions? What has been accomplished, how was it done, who has done it? These were answered in addresses, round table discussions and personal interviews.

The other question went to the heart of the whole enterprise. The opening address on "Spiritual Hunger and its Satisfaction" and the Round Table on "Sharing Christ as the Bread of Life", began the study of the significance and unique contribution of the Christian Enterprise. What is it we seek to share with other peoples and how do we share it?

How would you answer these questions? One candidate's reply to the first question was that he had not read a single book on Foreign Missions. How could he know that he wanted to be a missionary? He was not sent. This is China year in the Mission Study groups so we are enclosing the leaflet outlining the courses and <u>unsupersupersup</u> and begin telling of our Presbyterian Missions in China. Why not organize a study group and begin your missionary work by sharing your enthusiasm with the group.

The second question of the Conference is:- What do we have to share? A student from India, speaking to a similar group of newly appointed missionaries said, "The first question my people will ask you who go to India is, 'Do you know God?' They will not need to put it into words, they will look at you and know". One missionary has said, "Send us missionaries who have real convictions and vital Christian experience, others will not stick, nor will they accomplish anything if they do."

Summer Apring Letter -1952.

In the busyness of your technical preparation, be sure not to neglect the one essential element in that preparation. Bible study, prayer, devotional books and some real experience in sharing Christ here will be for your spiritual preparation what your classroom lectures, theses and laboratory work are doing for your technical preparation. A study of the Bible by books or by topics such as "The Son of God"; "The Spread of Christianity"; "The Cross in the Bible" have been found helpful. Then there are books like "The Devotional Diary" by Oldham; "Today"; an outline of the Bible readings; "The Meaning of Faith" and others by Fosdick; "Marks of a World Christian" by Fleming. Some have used correspondence courses from the Biblical Seminary and other schools. What have you found helpful? Tell us and let us share it with others.

We are sending our greetings in this way to over a thousand of you studying in Colleges, Seminaries, Medical and other Graduate Schools, as well as to some who are getting a year or two experience before sailing. Why not send us a suggestion as to what would be helpful in the next letter (six months hence). Our very best wishes go to you personally.

Very sincerely yours,

(Signed) (Mrs. Charles H.) Minnie W. Corbett

Lindsay S.B. . Hadley

Candidate Secretaries

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. 156 FIFTH AVENUE NEW YORK

FFICE OF SECRETARY

Spring letter, 1933.

Dear Friend:

The Report of the Laymen's Inquiry, which is now published under the title, "Re-Thinking Missions" is the book of the year in Mission thinking and planning. The Commission has challenged many details in the Mission work but their unanimous judgment as to the continuance of mission work is stated as follows:- "that these missions should go on, with whatever changes, we regard therefore, as beyond serious question." We are enclosing a copy of Dr. Speer's article "Re-Thinking Missions Examined" which deals with the oritical questions raised by the report. Another leaflet, "Presbyterian Missions in the Light of Recent Studies" will be published soon, which we will gladly send to any who care to have it and will let us know.

Certainly two statements at least are of interest to all of you who are thinking of the possibility of mission service. The first is that "the history of Protestant Missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the oritical point of the entire enterprise, indeed it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise."

Everything depends upon the clarity and thoroughness with which each individual can channel the Spirit of Christ and the love of God both in word and life. It is a tremendous task and we know how many of you are seeking, day by day new insight into His truth and new ways of fellowship with Christ which will make all this possible.

The second grows out of the first. In addition to the "power of a vivid personality", "spiritual excellence and gentle friendliness of their lives", the new missionaries should be capable of "thinking freshly and planning wisely" and meeting with creative minds "the exacting missionary task of today". In addition to the thorough professional or technical training and a comprehensive and effective understanding of the Christian message, there should be a "thorough and impartial study of the history, art and religion of the country, its political, social and sconomic conditions and the psychology of the people."

Here is certainly a challenge to a mighty task and one for which hundreds of you students are preparing with all the earnestness and conviction which the report calls for.

Of course you will want to know how the Board is making out in this difficult year. We are planning to send out forty-five new missionaries this next summer. This is a real act of faith and, with the decrease in the ability of the church people to give this year, represents real conviction of the necessity for world planning in our Christian program. This number will not make good our losses as we have an average net loss of about seventy-five to eighty missionaries, or 5% of our total force each year when we include retirements, deaths, and resignations because of health and other causes. There will be; therefore, a net loss of about thirty at the end of the year.

We shall have to disappoint a good many who are making application for 1933 appointments, but on the other hand we rejoice that the Church is making it possible to send this many in response to a few of the urgent requests from the Missions abroad.

Several requests for suggestions of good books have been received. We are sending a few titles. If you want to read along any particular subject or country, just write in and we will furnish titles. If the books are not available locally, they can be secured from our Foreign Missions library by merely paying the postage.

> "Christianity and the New World" - Canon F. R. Barry "A Faith that Rebels" - David Cairns "The Uncut Nerve of Missions" - Cleland B, MoAfee "The Other Spanish Christ" - John A. Mackay "The Finality of Jesus Christ" - Robert E. Speer "A Daughter of the Narikin" - Etsu Magaki Sugimoto "At Work in India" - Sir William Wanless, M.D.

We have heard from many of you since our last letter and we hope you will let us know of any way in which we can be of service. With every best wish for the year, we are,

Very sincerely yours,

(Mrs. Charles H.)

Candidate Secretaries

Chapter IV.

Dr. Machen's Address is the Pr bytery of New Brunswick. at Teenton, R. J., April 11, 19. 5

A sympathetic report of this address appeared in "Christi nity Today", d-April, 1933. The report is only partial and omits much that Br. Machan said.

"It is principle with rich Dr." when began I as in full sound. It is the elemental principle of our st ndard, namely, but is ind the universion and to detections are the criptures and this have been during the and absolute authority "If the things that a same coid and done by all these persons", which e, "are not in as and site the trings written is this book, then a mult correct them in loyalty to thrist and the done l." Here is contemplations, here the judement so the But "all these per ons" mult include us all, the Church and the General Associaty, the Bound and it wit include us all, the Church and the General Associaty, the Bound and it wit includes, Dr. Machem and his associates - every on of us.

And it is precisely hore this Dr. Machan's address filled one with make ont. He exiticized the use of phile after phrase form in the New Testardent. "changed lives" (II Cor. III,18, don. XII,'; VI.4, II Cor. V.17; Feb. IV, "4); "the mind of Christ" (I Cor.II,16; Phil.11.5) "the testing of Jacus" (Acts.I., John XIV 6, Matt. XXVIII.,20) (John VI.86, XV.7) There surely is the growst objection to the may three the sea may be used but that is no war at for objecting to the use of the phrases or to the ideas that lie behind.

"The Mind of Christ is Fall's phr. 6 but Paul did not use the phr ce a Dr. "achen interpreted it, and so isr tran identifying it with the possibility of he give Christ ope ing, as Dr. "then did, he used it a fulle the the bird of mind we should have today.

Dr. Kachen also rejects the idea that "that Christianity is a new religion over a first Judaiss" Let any one to she concord ee and re the For Tester at passions peaks of the newness of the Socoel; let him study the Poistle to the Hebrews; let him be grasped by Paul's gospel in Romans ad & lations and Poherians and he will be jumbfounded by Dr. Machen's views.

Equally smaring on Dr. ' chen's ords about "Christin ur". It is indee the Christ of the Mills how a size to proceed with the Dill sate forth not only the doctrine of Christ and the flat of Christin Vistory but the florious worth of the indwelling Christ, Christin us an we in Christ. (John NV.X; XIV,17, Rom. VIII. 10; Gal. II.M), IV.19, "ph.III.17, Gal. III 11, "or. VII.5: I Cor.III.1, II Cor. V.17; Gal.III. "?). An that till ' poor a' so well protein of the Christ of the Dille wird does not realize and experience we tak oth refeel that the Christ proched is the real Christ of the Bills as not forth in these grant and predious words.

Not 1 as stading the Dr. " then's tr then tot the M Fort at t skin about the kin then af God and Paul's emph.sis on God's rath in Mis proclaimin the Gospel. It is not too much to say that he derided there the Albere strictly to the New T statent in both of these respects. He held that the not to seek the Kingdom of God and its estimitations but must it for it until Christ cones. New the tashin of the her P statent about the Landow i not by but Pro-Machen's present tion in direct conflict with use passages as "att. VI."S: KIL. "9,"ark I.14,15;IX.1;X.14,15, Luke VI. 0, VIII.21. John III.5, Rom.TIV-17;"att VI.10, Matt. VIII.38, Luke XXII.84, and many others. "Christianity To 'ay" says that Dr. Muchen is/ "anillanni li ta beli var in no sill pnium and that in bi view brist's Second coming is the second to brief. If ther is no the best of on earth until Curict some or no arts for tare to be finder on flerthe law is a set is a solly untuet riby host.

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Other st t ents of Dr. "Lohen" edges, hetter sport d in "Oristicnity To say" or omitted from that report, has be classed as the tith in this puphlet. This remain one minor matter is the matter a sume to be referred to.

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2. His departur from the Con calon if Fulth. He is unvilling to accept its language just as it tods, but invists on litin it by slig adjectives which are not in the confission and terms of the restions which are not found in it.

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In these three corrects- attit de to the File, attitude to the onferion of Faith, and Attitude to our overment and pality, Br. "achem's t tement at the lew Brunswick Presbytray at not true Probyterianism.

And yet on conductin word. The Production Church has two much , n r-Rowness where adding the normal of a breadth of that it chieves to be the truth. If no i noom in it for Dr. " then ad his view and there is come has for all even who a views and thindes direct from his but he thand have up a sure are for all stars add ithin our Constitution 1 liberties. No one troup are ended the others or all immode legitimacy, provided a companie adjoint that in which includes the the Standads. In such a sept all observe and oppedience, if all d in question as not left to individuals to pronounce information when the processes of our late.

It follo a that the spaces of the church should be men ble to and represent two of the Church, its Constitution, its tradition, its epirit, its complete combership.

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Chapter tot V

A Statement by Mr. Robert E. Speer to the Presbytery of New Brunswick at its meeting in Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethren:

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Presbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in behalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of proceedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture to the General Assembly in four sections which should be dealt with carofully and fairly one by one.

I. The first section is that the General Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on procisely the same constitutional basis and sustain to the Assembly and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.

2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

3. The first clause of this section proposes a calculation of wholly dubious significance and of impossible determination. It, asks the General Assembly "to take care to elect to positions on the Board of Foroign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor compotent.

The remainder of this section embodies idontically the 4. principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytory and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. Theother overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of theso was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is thorefore the judgment of the Judicial Commission that the overture in question proposos action by the General Assembly which would impose doctrinal tests upon ministers and elders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is Tho so recommended." This judgment was confirmed by the Assembly. other overture was referred to the Committee on Bills and Overtures, of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.

II. The second section is that the General Assembly be asked:

"To instruct the Board of Foreign Missions that no one who denios the absolute necossity of accoptance of such verities by every candidate for the ministry can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tubersulosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Presbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exorcised the greatost care in scoking a vital ovangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad." The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their decision. The law of our Church and the repeated actions of the General Assembly answer these inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Boards have no authority to sit in judgment on Ministers:"

"a. In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from any applicant, holding themselves amenable to the General Assembly for all their official acts. 1830, p. 290."

"b. In all questions touching ... the character of ministers, the Board of Home Missions, in cases of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery. 1883, p. 644."

Repeated Assembly action have declared this to be the law of the Church. Soc Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1895 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Presbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty yoars, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytory. This rule should exempt the Board from all difficulties and discussions in such matters. It rogards its function as that of an Executive Body charged with the propagation of the Gospel under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all doctrinal or ecclosiastical matters."

In 1902 the question emerged again and Dr. Paxton sot down in Writing the views which he hold, as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been sottled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Prosbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endersing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the Presbytery.

"This plan also will readily discovor any theological deficiency or error in the student; and it will only make anxious the minds of these who are conscious of false opinions, whilst orthodox men will have no anxioty whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionarios, which is as follows: 'The Board reaffirms its adherence to the principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal."

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full. glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is that the Assembly be asked

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

1. What does Jesus Christ mean to you personally?

2. What place and meaning has prayer in your life?

- 6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
- 8. What is your attitude toward the view that missionaries frankly and without apology should seek to pursuade men to become disciples of Jesus?
- 12. What would be your general method of approach to the adherents of other religions?
- 29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
- if the decision is contrary to your own opinions? 30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
- 32. What reservations would you have in complying with a requost to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
- 33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

29. What Bible training have you had?
45. What do you personally think of Jesus?
46. In what ways have you helped others to a personal commitment to Jesus Christ?
47. What is your practice in personal prayer?
48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your opinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my desk after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture to the Assembly is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There <u>are</u> dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of our nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There <u>are</u> dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" {Form of Government, Chapter II, par. 2}. In 1887 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet the Protestant Episcopal Commission,

"We recommend that the General Assembly express its corfial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth.

"We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained. 1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all. 2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children. 3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."

(3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass."

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincero desire that the conference asked for may lead, if not to a formal energy of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth." This Committee on Church Unity thus established was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields," and urged the development of union presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation. (General Assembly Minutes 1905, p.120)

"We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

Other Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooporative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many

Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths."

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly noted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the chairmanship of Dr. Maclennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold alcof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the Presbytery of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustratos.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement Which the Board issued on November 19, 1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviclate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

- 'Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
- Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?
- 'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?
- Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice? Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries

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aro amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. Iſ there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to tho Board, the Board will doal with it at once in a constitutional way. While the Board is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assombly; (4) That each case of union was reported at the time to the General Assembly. When a quostion arcse regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report: (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with theso institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Boards of the other denominations associated in it. If agreement cannot be reached on a strict ovangelical basis, the Board will recommend withdrawal from further participation.

"The Board makos those statements in the hope that they will clear away any misapprohension that may be in the minds of some of the friends of missionary work. The Board entreats the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to pursuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander, who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man, Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind.... "I was ordained to the ministry in the Old School, Presbyterian Church, January 20, 1870.... "I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary, died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge..., The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such Presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had done. The Board at once conferred with Dr. Wilson and he made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon Maclennan was Chairman, and which contained a number of the most conservative ministers of our Church. Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. Maclennan reported among the resolutions of the Committee, which the Assembly adopted unanimously, "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

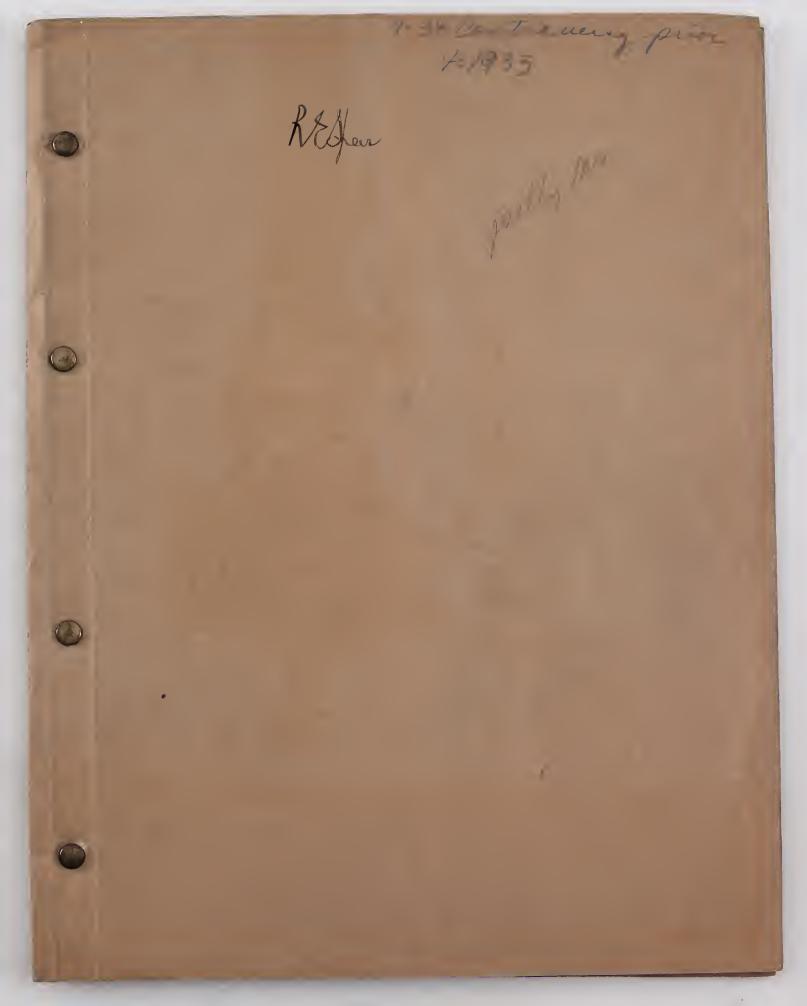
I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration." In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern. but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separation", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help one of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. X And in such positive declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethren.





The General Assembly will have before it several overtures relating to the Poard of Foreign Missions. Some of these express the confidence of the Presbyterics in the Poard and others distruct. Of the latter, two are no: known, one from the Presbytery of Morthumberland and the other from the Presbytery of Philadelphis. The latter was first presented by the author, Pr. J. Gresham Machen, to his own Presbytery, the Presbytery of New Erunswick and was decisively defeated by that Presbytery. Later it was adopted by the Philadelphia Presbytery, which, however, at its perlier meeting on April Ird, had adopted the following statements

Approved Report of Special Constitute on Foreign Missions,

"Your Consittee on Foreign Missions has given proyerful and caraful consideration to the criticisms of our Board of Foreign Missions offered by the Rev. John Clover Mensma, the Rev. H. So Allister Criffiths, and others. These gentlemen were invited to must with the Committee and were given unlimited time to present their views. At the Request of the Committee, Messra. Monsma and Criffiths furnished written statements of their position, howeto stached. A revised form of that of Mr. Monsma has been printed and Curnished to members of the Presbytery.

"In addition you Counities had before it a written reply of a representative of the Board of Foreign Missions to the criticisms, and also listened to the personal statements of Dr. Rebert Littell and Dr. Chessman Herrick, members of the Board of Foreign Missions. We also considered the "Action of the Board of Foreign Missions regarding the Report of the Appraisel Consission of the Leymon's Foreign Missions Inquiry", Dr. Speer's survey of the Leymon's Inquiry under the bitle of "Re-Thinking Missions Edamined", and other papers bearing on the situation.

"We would aspecially commend the straight-forward evangelical loyalty of the Board as expressed in its "Action regarding the Report of the Appraisal Commission of the Leynam's Missions Incuiry", insued under date of November 21,1952; particularly the following statements

"The Board affirus its shiding loyalty to the evengelical tasks of the alasionary enterprise. The work of the Poord is built on the native described in the forward of the Completion' Report in the words, 'to some of our members the enduring betwe of thristian mits one can only be adequately expressed as loyalby to Jesus Carket reperded as the perfect revelation of God and the cally may by which may can reach a antisfying experience of Him.' The Board adheres to the aim and ideal of missionery work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord end Faviour and seaking to make His known as the Divine Redeemer of individuals and of scelety. The Board has long expressed and still expresses this aim in its Menual as follows:

"The supress and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian "burches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the svangelizing of their countrymen, and in bringing to bear on all bu on life the spirit and principles of Christ.""

"We commend most heartily and entimistantically Dr. Robert E. Spear for his musterly presentation of our Church's position in his "Re-Thinking fine loyalty to sur Lord and His great commission as avidenced through the years of his splandid service to the Church.

"Opinions were freely expressed by the brothron presenting the criticlass, but in the judgment of your Consittee sufficient proof was not offered relating to specific cases as to justify us in sustaining the criticizes.

Whe recommend that no action be taken on the overture to the General Accessly proposed by Mr. Monsma; we offer the following Resolution to be transmitted to the Board of Foreign Missions;

"MEE 745, Pearl B. Buck, a missicenty under appointment by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has written various articles, reflexs, and letters, which are clearly at variance with the declared aims and policies of the said Church and Board, therefore,

"AM if RESOLVED, That the Prosbytory of Philadelphia requests the Board of Forcign Miss ions to ask the resignation of Frs. Poarl S. Enck as a missionary under its care; and that it further requests the Bo rd of Porsign Missions not to publish, advortise or distribute the mission study books for children prepared by Poarl S. Buck, as authorized by the Foard."

Attest. ----I. Sturger Shults, Stated Clerk Freshytery of Philadelphia."

The overture of Dr. Hachen, which is Presbytery overture of the Borthusherland Presbytery cover substantially the same groundand an encour to the former will deal with the full substance of the latter.

This present statement is dealgned, then, to deal with Mr. Mechan's everture. This overture has been supported by a parchlet by Dr. Eachen entitled "Medamism and The Beard of Foreign Missions in the U.S.A." and by the address of Dr. Machan in presenting his overture to the Presbytery of Hew Brunnwick on April 11, 1933. A more detailed everture of the same general character had been presented to the Presbytery of Philadelphia, by the Rev. J. C. Mensme, then General Secretary of the Peformation Fellowship, but later "dismissed" (See "Christianity and answered in its action of April 3rd. . Wr. Mensme issued a parchlet in support of this overture which covers man of the same ground a d is of the same general nature as Dr. Machan's parchlet. It would same size, accordingly, to attempt to deal in essential matters with all these four decusents, namely, (1) Dr. Machen's averture adopted by the Presbytery of Philadelphia, [2) his pamphlet, (3) his address at the Mex Brunswick Presbytery as reported in "Christianity Today", Mid-April, Volume III, No. 12, and (4) Mr. Monemafs pamphlet, "The Forsign Mission Securiton in the Presbyterian Church in the U.S.A.

It is a mistake to surpose, however, that De' Machen's attitude is due to the arguments set forth in his pamphlet and address or is likely to be wolfied by any answers to these arguments. For some years, and antecadent to mont of his present allegations, he has falt and expressed his distruct, and opregition to the Foreign Board.

In 1926 he declared his opposition both to the Boxd of National Missions and to the Board of Poreign Missions. In the spring of 1929 he prepared a paper entitled "Con Evangelical Christians Support our Moreign Board," and cent this to we for examination and criticism. I arete to bla very fully sith regard to this paper. He was not convinced by my reply but the paper was not published. I have no permission to publish it now but I as free to publish my reply as covering the objections which he made then and down of which are repeated in his latest emaphiest. My answer is found in this present peephlet as Chapter I.

Chapter II is a reply to Dr: Machen's pemphlat, "Modernies and the Board of Fersion Missions of the Prisbyterian Church in the U.S.L."

Chapter III is a letter from my associato. Br. Scott, to Br. Littell, of the Tiegs Presbyteries Church in Philadelphia, she is a member of the Heard, is comment on Mr. Messens's statement on presented to the Presbytery of Philadelphia in November 1952, which was considerably bound and modified in the printed form in which it was later distributed.

Ohapter IV is a reply to Dr. Machen's address at the Presbyter; of New Frumewick as reported in "Christianity Today", and resembered by those who heard it.

Chapter V is the statement which I made, at its request, to the Presbytery of New Brunswick at its meeting on April 11, 1055 dealing with the specific proposals of the everture presented by Dr. Machen.

Private

CAN EVANGELICAL CHRISTIANS SUPPORT OUR POREICN BOARD?

An Inquiry Presented for the Consideration

of the Evangelical Hembers

of the

Presbyterian Church in the U.S.A.

By

J. Greeham Machen

April, 1929

Every agency appealing for funds should be willing to give an account of its stowardship to those to whom it appeals. This principle applies to the Board of Foreign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors think that their gifts are being devoted by the Board to the ends for the sake of which they have contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

There are concributors who need have no hesitation about continuing their support of the Board. Those are the contributors that are interested in the social or material or eaucational aspects of the Board's work. It is perfectly clear that our Foreign Board is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other outributors who may well have grave doubts as to whether they are justified in continuing their gifts. These are the contributors who are interested in propagating the gospel of Jesus Christ as it is contained in the whole Word of Cod. Can these Bible-loving and Bible-believing Christians conscientiously continue their support of our Fereign Board? About that question there is widespread doubt.

Obviously the question cannot possibly be answered by pronouncements of the General Assembly: for the distrust which evangelical Christians have with respect to the Board itcelf applies in equal measure to the Assembly. When, indeed, the issue between the Bible and modern unbolief is clearly pre-(1) sented, the Assembly usually stands on the side of the Bible: repeated pronouncements have affirmed that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of our Lord. (2) are essential doctrines of our Faith. But these pronouncements have been made, practically speaking, a dead letter by the fact that the machinery of the Church is almost altogether in the hands of those who are concealing the real gravity of the situation that exists. Evesive reports as to the state of the Church, like that of the Commission of Fifteen of 1926-1927, will hardly restore the confidence of evangelical Christians; on the contrary, they will in the and do more to destroy confidence than any open presentation of the facts could possibly do. If, therefore, the Foreign Board is to regain the lost confidence of evangelical Christians

(1) The Assembly stood on the side of the Bible in the "Cantz case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Bible and in favor of modern unbelief, but only because of the fact that the Moderator, Dr. Speer, quite illegally permitted the representatives of the Synod of New York, who were parties in interest, to wate in the case.

(2) See the pronouncement of the General Assembly of 1910 confirmed by that of 1923 (Minutes, 1923, p. 255).

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in the Church, it cannot do so by any speed to ecclesiastical committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously contribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall merely refer to cortain disquieting facts which have come under my immediate observation. Those disquieting facts concern, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. Robert E. Speer.

1.

With regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been thrown into close spiritual contact with a large body of young men who graduate from our Seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the gospel of the Gross of Christ; and, in particular, they differ widely in the degree of bravery with which they are resolved to proclaim that gospel in the presence of the unbelief now rempant in the Church. But the large majority of them indeed a proportion truly amazing in view of the hostile

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forces now abroad in the world - have resolved to stand firmly for that gospel of the Gross, and firmly against the current indifferentian and unbelief.

Some of these men have cherished as the ambition of their lives the thought of going to the foreign mission field. At last the time approaches for the realization of their high resolve. They meet in conference with representstives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men consended for the clearness with which they recognize the insufficiency of all other ways of salvation save the Cross of Christ considered as a substitutionary death for our sins; are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agnostic Modernism; are they encouraged to trust, not in ecclesiastical combinations of human influences, but simply and solely in the Spirit of God making use of the blossed gospel that the Scriptures contain; are they commended for their understanding of the distinctiveness of our Reformed Faith over against various subtractions from the full Scripture doctrine of the grace of God; are they confirmed in their sense of the high liberty of the Presbytarian minister whether at home or abroad? I can certainly, to say the least, find no clear evidence that such is the case. On the contrary, these young men. se far as I can judge by the spiritual effect on them, are given the impression that they are expected to conform to

the policy of church cooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

By impression with regard to this matter is strengthened by the official "Candidate Reference Blank" which I have raceived a number of times from the Board when information is requested regarding prospective missionaries. That reference blank includes among commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress in spiritual truth", "sanity" (explained as "absence of tendency to extreme views"). Clearly a high mark with regard to these qualities is treated as being in the candidate's favor. No doubt there is a sense in which these questions can be answered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to tolerate the point of view of those sho are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in

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his understanding of the great issue between supernaturalism and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual <u>attainments</u> as over against his intellectual <u>depacity</u>; there is not one word to determine his knowledge of the contents of the gospel. Such a questionnaire, because of the choice of leading questions, creates very plainly the impression that "tolerance of opposing views" is far more valued by the Foreign Board than loyalty to the whole word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question (Section I,

juestion 17):

Boes your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, certainly how any Protestant, can possibly answer such a question in the affirmative. The Nev. Lindsay 5. E. Hadley, indeed, the Candidate Secretary of the Board, in his letter to me of March 8, 1928, distinguishes between "opinions" and "convictions":

> This question, as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout.

But in making this distinction between opinions and convictions,

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Mr. Hadley seems to differ sharply from the form of government of our Church, shere, in Chapter 1, Section 1v, it is said:

> and that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are (italics mine).

Here the word "opinion" seems clearly to be used in the sense in which Mr. Madley uses the word "conviction". And surely, in this difference, the Ferm of Government and not Mr. Madley is right. The man who does not share a certain view is always inclined to regard that view as an "opinion"; the man who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christian, in this day of widespread defection from the faith, can possibly answer in the affirmative the cuestion in the application Form.

This impression is deepened by an examination of Section IV in the Application Form, which deals with "Religious Experience". That section is declared by the Candidate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

This question (question 17 of Section 1), as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are very definite. (italics mine).

Let us now turn to those statements which Hr. Eadley declared to be "very definite". The only questions in the sections which can by any chance be referred to are questions 3,5,6. The last

two of these read as follows:

5. Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master? 5. Is it your purpose to make this the chief aim of your missionary eareer, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"? Surely the adjective as applied to them is strangely misplaced; for the questions are utterly vague. All the terms used -"Saviour", "Lord" and "Master" - are used today in such widely diverse senses that the questions could be answered in the affirmative by men who from the point of view of the Bible and of evangelical Christians are unbelievers of a very thoroughgoing kind. That the Candidate Secretary of our Board of Foreign Missions should speak of such studiedly vague language as being "very definite" raises in very insistent fashion the question shoule evangelical Christians can possibly continue

to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which referonce has just been made. That question is justion 3. It reads as follows:

> 5. Have you any views which might prevent your marmonious cooperation with the missionaries of the Presbyterian Church?

This question must aurely be taken in connection with Question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. That may those "opinions" be which the candidate must, on occasion, be allowed to over-ride his own?

The impression has certainly been made upon some candidates that among the opinions which he is required to allow to over-ride his own are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its enemies the "Continuing" Presbyterian Church) is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board.

Mr. Hadley says that that is not the case; yet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordnace with a majority vote, as though he were morely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full truthfulness of Scripture, the virgin birth, the substitutionary atomasent, the bodily resurrection and the miracle of our Lord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. What guarantee has the candidate that <u>auch</u> opinions are not represented on our mission field, and that it is not to <u>such</u> opinions that he is being asked by question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same that Mr. Hadley, the Candidate Secretary of our Foreign Board,

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is himself a signer of the affirmation. This secretary who fills this peculiarly important position, who stands in this peculiarly intimate relation to the men who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Auburn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board than merely by the presence of an Affirmationist in the position of Candidate Secretary. No less than four among the fifteen ministerial members of the Board are signers of this notable anti-evangelical pronouncement. And what, in this situation, is the attitude of the staff, as distinguished from the governing members, of the Board? Dr. Hobert E. Speer, surely, is qualified to give the answer. His answer is given in a letter which he sent to me, jointly with Dr. John &. Marquis of the Board of Hational Missions, on May 6, 1926:

> First - all the members of the Boards of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. We know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board were

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signers of the Auburn Affirmation. Yet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer: What possible confidence can really consistent evangelical Christians have in Boards whose Standards of what is truly and loyally evangelical are such as that? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-essential? Certainly it is a kind of mission work which no consistent evangelical Christian can support.

Is it such questions with regard to which candidates for the mission field are required to show "tolerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men who are lukewarm in their testimony against Nodernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is hostile to repeated pronouncements of the General

Assembly. But that is not the serious objection to it. The really sorious objection to it is that it is hostile to the Word of God.

II.

A necond cause of disquist regarding the Foreign Board is found in the atterances of Dr. Robert E. Speer.

Among those utterances, and denerves special attention. It is the booklot, "Are Foreign Missions Done Fort", which Dr. Speer has recently distributed widely in the Church. "This little book", says the preface, "Is an attempt to meet fairly and honestly case of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its anthor to be an apologia for the work of our foreign found. Here then, if anywhere, the evangelical Christian might fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

are such expectations satisfied? We are obliged to any very plainly that they are not. War from setting forth any clearly evangelical position on the great specific questions that agitate the Caurch, Dr. Speer's book from beginning to end is dishearteningly evasive and vague.

This vagueness appears in most distressing form just when the muthor seems to suppose that what he says is

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particularly clear. He less than twice in the course of the book Dr. Speer quotes an utterance made by a conference (1) held at Princeton in 1920. That utterance. he savs. has "nothing uncertain or confused" about it; "it is definite and comprehensive" (p. 56). The evangelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the uttorance must set forth in no uncertain terms the authority of the written Word as over against the current mysticism that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary, of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural roturn, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone. in salvation by the covereign grace of God.

are such hopes realized? What is this evangelical utterance which Dr. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

> The suprems and controlling aim of foreign missions is to make the Lord Jesus Christ known to all mon as their Divine Saviour and to persuade them to become His disciples; to gather these

(1) Pp. 56, 81. In one other place, also, a practically identical declaration is quoted (p. 64).

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disciples into Christian churches which shall be self-propagating, self-supporting, and selfgoverning; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

Such is the utterance which is declared to be so definite and so clear! No doubt it will seem clear to the agnostic Modernism that is rampant in our Church; for it is couched in just the vague, ambiguous language that modernism loves. All the terms, "Lord", "Divine Saviour", "disciples", and, alas, "Jesus Christ" - are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the grand particularities of the Christian faith. The utterance speaks of "the spirit and principles of Christ"; but "spirit" is spelled with a small lotter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Josus as Saviour, but there is nothing about the sin from which He saves or the Cross by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ", but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from wrath to come. In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the

word of God, and that the heart and core of the message is found in redemption by the precious bleed of Christ. Yet Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the (1)more important of the Findings of this Conference". can only say that if this be the answer which our Foreign Board has to give regarding the content of the Christian message. then it is difficult to see how evangelical Christians can continue their support of the Beard. So far as this declaration indicates, the Board may be propagating the vague "other gospel" of non-doctrinal Moderniam just as probably as the blessed gospel that the Bible contains.

The vagueness that characterizes this utterance also characterizes the whole booklet of Dr. Speer. There is in it no mention of the wirgin birth of our bord and of the absolute necessity of belief in it for every missionary, no mention of the bedily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all, no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death (2) What sort of gospel is it from which all of Christ?

(1) Then follows (pp.81-85) the paragraph quoted above and a faller transcript of the findings of the Conference, which, however, does not really go beyond this paragraph so far as questions of principle are concerned. (2) There is one bare mention of "the Crucified and ever Living Lord" (p. 37).

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that makes a gospel has thus been left out? In this wague message the offense of the Cross is done away, but so is the glory and the power.

In one thing, indeed, we agree heartily with Dr. Speer. We agree with him heartily in holding that foreign missions are not "done for"; we agree with him heartily in holding that the "missionary enterprise" is the greatest enterprise in all the world.

Some of the testimonies to which he appeals seem to us, indeed, very unconvincing. These are the testimonies of non-Christian men in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftiness of Jesus' teaching and example, to the transforming power of Ais "principles". Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching the real Christ? The slain fact is that the real Christ advanced stupendons claims. Unless those claims are true, He is not a perfect ideal at all. He uttered a "hard saying"; and many of His former followers went back and walked no more with Nim. Her that hard saying been kept in the background today, that Jesus night win this superficial and patronizing favor among those who have not been born again? Could that favor ever have been won if missionaries had put

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Calvary in its proper place, if they had been willing to bear the offence of the Crose? Such questions do arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

We do not, indeed, undervalue a good testimony to Christian living by those who are without. How often in recent years has such tostimony been wrung from unwilling lips by those who amid the fires of persecution have been true to Jesus Christ! Still, the message of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offence of it is avoided, we are inclined to doubt the faithfulness of the preaching. God grant that the Church, both at home and abread, may never be ashamed of the offence of the Grees!

But if we differ from Dr. Speer in the arguments by which we defend foreign missions, we agree with him with all our soul in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed, far more poignant is our sense of the need of foreign missions than is his. For we do not share his favorable view of (1) human nature; the primary fact, we hold, is that mankind

(1) "What is needed" Dr. Speer says (p.41), "is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." What a difference there is between this teaching and Jesus' words to Micodemus: "Ye must be born again": Compare the beginning of Dr. Speer's book, "The unfinished Task of Foreign Missions (1925), where, on pp. 10f., the use of human goodness - illustrated by Jerome K. Jerome's "Passing of the Third Floor Back"-is represented as being the method of Jesus!

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everywhere is lost in sin. We cannot keep that fact in the background as Dr. Speer does. It and it alone constitutes the really profound need of the world. How great then is the obligation to preach the one message that will save lost sinners and bring them into peace with God:

But where is that message to be found? Where are missionaries to find the message that they shall proclaim throughout the That is surely a basic question. Ict no clear answer to wa #1 43 it can be found in Dr. Speer's book - - certainly not the true answer. Br. Speer speaks of "the search for the infinite riches of God in Christ" (p. 37), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hiddon as yet". (p.46). We cannot help feeling that the Bible is here removed from the unique place in which it is put -- and rightly put -- in the Standards of our Church. New exposures of truth. Dr. Speer says, are to be expected from Christ or from the New Testament or from the Holy Spirit. What boundless confusion is here, what wooful lack of clearness as to the very foundation of all missionary work!

(1) Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p.44: "Deeper and more religious meanings than we have everpreclaimed are discerned in the Cross of Christ, revealed, and illustrated in the war." Boes Dr. Speer mean that these new "meanings" are deeper and more religious than those that are set forth in the fifth chapter of II Corinthians or in the eighth chapter of Romans? And have these toriptural "meanings" never be a proclaimed from New Testament times until the World war? Ah, how far are we here from the majestic simplicity of the gospel of the Crose!

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What is the missionary to say when he begins work on his field? Is he to appeal to a Christ in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has deserted the basis upon which all the teaching of our Church rests - - namely, the authority of the blessed written word of God.

Very different should be the attitude of the true missionary of the Gross. His function is a humbler function, and yet a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experiences of his own for the content of his message, but simply to set forth what is taught in God's Word -- both in the Old Testament and in the New Testament, both in the words of Jesus in the Gospels and in the words of the Holy Spirit in the Epistles of Faul. The function of the true missionary is simply to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his own soul the living Savieur whem the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone. When the message is based upon the Bible alone, the con-

tent of the message will be very different from that which now is

Gone will be all vagueness like the vagueness of Dr. heard. Speer's little book. Instead, there will stand out the great verities which the Church is conclusioned to set forth -- the asful holiness of God, the deadly guilt and power of sin, the true deity of our Lord and Saviour Jesus Christ, His virgin birth, His mighty miracles, His obedience to the law, His rightcousness with which believers are clothed, His zecrifice to satisfy divine justice and reconcile us to God. His glorious resurrection in the body in which he suffered, His asconsion into Heaven, the sending of the Holy Spirit, the utter powerlessness of man. the sovereign grass of God by which along are made alive those who were dead in trespasses and sins, the new and right relation to God received only by those in whom the Holy Spirit has wrought faith, the new walk and conversation of those who have been received by God and made alive from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when He shall come to judge the world.

A new and glorious day will it be for a distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of men's hearts to God's holy word. Meanwhile there are those who already love and henor that Word. What shall they do in the present day? Can they continue to support a mission agency that has wandered so far: There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Speer's little book with care.

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CONCLUSION

what, then, should evangelical Christians now do? - Can they conscientiously continue their contributions to such a Board?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gospel as it is set forth in the whole Word of God. These faithful missionaries of the Gross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for these faithful missionaries, evangelical people cannot withhold their support of the present Board.

But has the time not come for the catablishment of a truly evangelical missionary agency in the Prosbyterian Church — an agency to which evangelical Christians can contribute, not with hesitation and distrust, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glories of the Reformed Paith as they are found in the Word of God? The question may well be raised; it may well be commended to the prayerful consideration of that large body of Christian laymen in our Church who love their Bibles and the crucified Saviour set forth therein, who know that the "principles of Jesus" will never save the world — nor what Dr. Speer calls His [1] "redeeming life" — but only His precious redeeming blood,

(1) The Helation of the Foreign Missionary Enterprise to the World Situation Today," in Christian Students and World Wroblems, 1924, p. 139.

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who are not seeking the patronizing testimony of non-Ohristian men, which Mr. Speer rehearses at such length, but who are willing to bear the effence of the Cross.

If such an evangelical agency is formed, its virtues must be not morely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defence of the present Board; its representatives seen to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. "Be definite in your charges", they say in effect; "point out individual missionaries against show charges of heresy can be preferred, or class keep silent with your criticism and continue your support." That is the trouble with such a line of defence? Is it not that the defence is negative meraly? The ecomption scene to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these gentlemen really understand any better than that the point of view of evangelical Christians in our Church? Gannot they understand that what evangelical Christians demand is not an agency that avoids denying the gospel of the Gross of Christ, that parkage pays perfunctory lip service to it on explicit domand, but an agoncy that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and

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dying men? If in answer to the present paper Dr. Speer should affirm his belief in the atomsment of Christ - that heart of the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away - - if he should affirm his belief in the wirgin birth of Christ, and in the other four basic elements of our fuith to which the Auburn Affirsationists have done despite, if even he should affirm his conviction of the necessity of these beliefs, still our objections would not really be removed. What we long for is not a missionary agency that affirms belief in the overtial things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the line. The difference here concerns the question where the really central emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified -- not in some pale modern sense, not as a thing upon which now light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the word of God? If it is, then we can support that Board? But if not, we must seek some other agoncy that will proclaim this thing which to us is the breath of life. Christ has bought us with His own precious blood. Were be to us if we proclaim, sither by our words or by our gifts, some other gospel than the gospel of the Grose. And may God show us how we can best proclaim that gospel through the length and breadth

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April 30, 1929

Professor J. Gresham Machen, D.D., Box A., Princeton New Jersey

My dear Dr. Machen:

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelical Christiane Support our Foreign Board?" which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteously added that you would be grateful for any assistance that I might render to this end. I am very glad to respond and to try to help you to an affirmative answer to the question in your paper. I believe that my own Christian convictions are not less evangelical than yours, and I believe that our foreign missionary work and workers are also truly evangelical. If I were not convinced of both of these things I should not be associated with our Foreign Board or with the Presbyterian Church. And I use the word evangelical, as will appear, in its plain and honest sense of fidelity to the full Scriptural warrant and content of the Gospel.

Chapter I

I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is contained in the whole Word of Cod" appears to me to be unjust and untrue and un-Scriptural. It is of course possible to divide the first from the second but not the second from the first. The Gospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Gospel. Furthermore, it is by the ex-pression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed, in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Gospel and in these languages old words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it than here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suffice: "In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must

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be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the Times of critical need may occur, as in great famines and pestilence. world. when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide, through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropic and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and A small development of such work contributing powerfully in the diinfluence. rection indicated is better than a large development of but feeble or indirect evangelistic influence." I think it is an error in your paper and in all your books that you do not adequately recognize and set forth the full doctrine of the Scriptures, namely, that the Gospel is to be preached not by word only but also and not less, or less fundamentally, by deeds of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as mimerous and of as true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

2. It is not for me to presume to defend the General Assembly and the Church at large against your expressions of distrust or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Gospel, but I believe that it is officially and really a truly evangelical Church and I believe, too, that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, who feel and express distrust, but I believe you and they are mistaken in this and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footnote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Moderator. As to my action in connection with Judicial Case No. 1, I erred in unwittingly failing to note and to prevent the voting of members of New York Synod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over, but if this matter is to be brought forward the whole story should be unflinchingly told. I candidly summarized the situation at the meting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign Missions, of which Dr. MacLennan was J. G. Machen.

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Chairman and Dr. Robert Dick Wilson was a member, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals, and the proclamation of the Gospel which, however, the Committee did not feel bound to describe and define. These were four of the resolutions:

"That while maintaining loyally the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hithefto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races cry out, consolously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through the grace of God, this Assembly here and now dedicates itself and calls upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of His Leadership in the supreme task of making the Gospel known to all mankind and of establishing His Kingdom over all the earth."

5. You describe the impression which you say is made upon the minds of Princeton Seminary students by their conferences with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think, not been questioned. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted through out the Church. As to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because of doctrinal convictions. The only specific case which you cite, of the young man recently who had been working in the Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate, and was at once and joyfully appointed. J. G. Machen

The men wanted for foreign missions are men who firmly believe and who know and have experienced the Gospel of the New Testament, and who are able and ready to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is eagerly seeking for them. And when they are found they are counselled to stand fast in the Scriptural faith and to go forth to proclaim the message of the Gospel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. George Alexander's semon at the Post War Conference of the Board and all the Missions, entitled, "The Cospel of Paul."

4. You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifth items of character and equipment which are mentioned these three - "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity", explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries! There are. to be sure, limits to toleration, just as to some other virtues, and it is not always easy to fix these limits. In your book on "The Origin of Paul's Religion" you carry as a scholar with great urbanity, the limits of tolerance of the point of view of others far beyond the point where any one would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers simply that. And this Charles Hodge defended and advocated at the meeting of the Evangelical Alliance in New York in 1873 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when, referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities, they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who hold the evangelical convictions of our Church to work together in harmony and good will and mutual tolerance.

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." "Long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "To walk worthily of the lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages: It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views." Certainly the opposite of these qualities is not desirable. How carefully in your books do you guard against certain extreme views regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many others! And how earnestly Paul counsels men: "Let your moderation, your forbearance, be known unto all men." "God gave us a spirit of power and Love and of a sound mind." "Soberness" is one of his emphasized virtues and Peter's, too. "Be ye therefore sober and watch unto prayer." "Wherefore girding up the loins

品 祭 羽 of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (Cr. Gal. V. 25, II Peter I.6).

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And note the place of these questions and their relationship to other questions in the blank. "Tolerance of the point of view of others" is part of the eighth general subject. "Teamwork Qualities." Four are mentioned, as follows: "a. Tact. b. Tolerance of the point of view of others. c. Selfcontrol. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The tenth subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b. Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are: "a. Desire to progress in spirittual truth. b. Eagerness for Christian service. c. Sanity. (Absence of tendency to extreme views)." Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

To twist these simple and reasonable and wise questions and to freight them with suspicion is an untrue and unjust note in your paper.

5. You say that in the "Candidate Reference Blank" "there is not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Frequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. W. M. Paxton and Dr. Robert Russell Booth and Dr. John Hox, who were then members of the Board, were particularly concerned in the decisions reached, and in 1893, 1910 and 1921. (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank", namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disqualify the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions: "What is your habit in devotional Bible study and prayer?" "Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?" "Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"

(5) By requiring from every candidate, ordained and unordained, a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b) Your Christian development and experience; (c) Your motives in seeking missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate who is not under care and examination of a Presbytery:

"The Content of your Christian Message.

This question is vital. You propose to go to a foreign land if order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

Possibly you may never have seen this last statement. It has been in use for the past six years.

In the light of these statements I think your criticism of the blanks is untrue and unjust.

6. You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. These men were wide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the question of temperament and ability to work in fullest harmony with people in the small group which is usually found in a mission station."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out. in other ways.

7. You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, hord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague." That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them J. G. Machen

and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Gospels, in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am content.

8. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board "were signers of the 'Auburn Affirmation'", and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation." Mor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declaration:

"We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordination, 'as containing the system of doctrine taught in the Holy Scriptures.' We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of america, of which we are loyal ministers."

"we all hold most earnestly to these great facts and doctrines (i.e., the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everlasting Saviour; that in His earthly ministry He wrought many mighty works, and by His vacarious death and unfailing presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

9. The second part of your paper is devoted to my "utterances" as a "cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to self-defense. I have been associated with the foreign mission work of our Church in our Board for thirty-eight years. I have tried to serve faithfully and efficiently and I do not think the service needs to be vindicated to men. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need much concern us, and you and I are both clearly known to Him. But one is glad of the opportunity to bear his Christian witness to our glorious Lord and His Gospel and to seek to relieve the foreign mission cause, to which long ago I gave my whole life from the suspicions and distrust which you think my utterances have prought upon it. J. G. Machen

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The chief ground of complaint and criticism in your statement with reward to me relates to the little book "Are Foreign Missions Done For?" and its statement of the aims of foreign missions. Inasmuch as this statement of aim is quoted in the book from the Board's Manual, where it has stood in its present form for many years, I am glad to retire for a time, with the little book, into the background and shall take up your attack on the statement of the missionary aim. to which also reference was earlier made. The statement which you criticize is as follows:

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"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, selfsupporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

You object to this as "evasive and vague" and because it does not explicitly "declare the absolute necessity for every missionary of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God."

In reply I would say: (1) This statement of the supreme and controlling aim of foreign missions was prepared in its present form by a committee of the Post War Conference of the Board with representatives of the Missions held at Princeton in June 1920. The Chairman of this committee was the Rev. J. Walter Lowrie, D.D., of China, later secretary of the Bible Union of China. It was he who helped to form this statement, which the Conference unanimously adopted for just what it was intended to be, no more and no less. It was not a statement of the doctrinal content of the Gospel message. It was the briefest possible declaration of the central purpose of missions with due subordination of its various elements. That central purpose most assuredly is to make known our Lord Jesus Christ the Saviour of the World. (2) The statement is absolutely and faithfully Scriptural. It gathers together the words and thoughts of the Great Commission in its various forms: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." "And He said unto them, Go ye into all the world, and preach the gospel to every creature." "And ye shall be witnesses unto me both in Jerusalem, and in all Judga, and in Samaria, and unto the uttermost part of the earth."

All your criticisms of the aim as stated are equally applicable, some of them more so, to the last commands of our Lord. These commands do not mention the things you require to have mentioned. They do not contain certain ideas which you disapprove. Your views explain away and even attack the clear meaning and the very words of the Great Commission as Matthew records it.

(3) You summarize your criticism of the statement of aim by saying "In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the Word I of God, and that the heart and core of the message is found in redemption by the

precious blood of Christ." I think that any fair and candid Christian mind will find not only a hint of these things but far more than a hint in the plain, honest words of the aim if honorably and fair mindedly construed. These and other elements of the Gospel would be included in a statement of the content of the message which the missionary is to make known, but they do not naturally or essentially fall in a sentence-statement of the central and controlling aim. That aim is to make our Saviour and Lord, Jesus Christ, the Son of God, known to the world. Paul writes to the Ephesians, "Unto me who an less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ." Some of those riches he proceeds to unfold but by no means all, and he makes no mention of some of the particulars in which, of course, he believed but all of which he never attempted to summarize in any statement of his central, single missionary purpose.

I think you make three great mistakes here (1) You confuse the statement of the aim of missions to proclaim the Cospel of Christ with the statement of the content of the message of the Cospel. (2) You allow your suspicion and distrust of others, your judging as you would not be judged, to deflect and poison your view. When you call Jesus Christ "Lord and Master" you say the words are used honestly, but when I call Him so, the words are used dishonestly. This is "untrue and unjust." It is more than that. Paul says explicitly, "No man can say Jesus is Lord but in the Holy Spirit." You appear flatly to dispute Paul and to believe that men can call Jesus Lord by the evil spirit. Our Lord spoke some stern words about this kind of judgment. (3) You unmistakably imply that the failure specifically to mention certain great doctrines is evidence that those doctrines are not believed.

10. I will go on to deal specifically with this point. You say that "the vagueness which characterizes this utterance (i.e., the statement of aim) also characterizes the whole booklet (i.e., "Are Foreign Missions Bone For?") There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scropture (indeed no montion of Scripture as such at all) no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoming death of Christ."

Before examining this statement and the implications which you put into it and the inferences which you draw out of it, I wish to make my position unmistakably clear. I am an evangelical Christian believer. I accept all the facts, all the doctrines, all the truths of the New Testament. I stated my convictions summerily in an article in the International Review of Missions, October 1925, on "Missionary Cooperation in Face of Dectrinal Difference", as follows:

> "Before attempting to answer these questions, the writer of this paper ought perhaps, in order to avoid all misunderstanding, to state his own point of view. He accepts the whole of Christianity as set forth in the Her Testament. He believes unqualifiedly every article of the Apostles' Creed. Ho language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, 'the Word made flesh,' God incarnate, reconciling the world to Himself, the only Saviour, our hord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejoices with great joy in the miracle of the Virgin Birth and of the real Recurrection of Christ and of His future personal advent. He believes

that it is God alone who through Christ saves men, not by their characters, nor by any work of righteousness which they can do, but by his own grace through the death and life of His dear son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His redeeming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

> "There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for Him. There is naught that we can say about God that we will not say also about Jesus, 'the Son of His love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things, and in Him all things consist. And He is the head of the body the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should ail the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens.'

"We will say about Jesus all that all the creeds have said and then we will say that He is more than this. All that men have said or even can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here let us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus."....

"But all words fall short of the reality with regard to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago J. Gresham kachen - 11 -

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we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our Risen and Living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

"Nevertheless we can make our confession. We confess Him in the august symbols of our historic creeds and confessions."

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries and of the secretaries of our Board, "perfunctory lip service." If you do, you will have to answer before our Lord and Judge; may you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Natt. VII. I-4).

Now let us examine this present criticism. (1) You say that my little book does not mention the Virgin Birth and its place in Christian faith. That is true. Neither is it mentioned in your book on "The Origin of Paul's Religion." You there set forth the details of Jeaus' life which were known to Paul but you make no mention among them of the Virgin The single mention of it in your book "What is Faith?" is in Birth. the question which is asked in a purely incidental and secondary way. "What has it (i.e., simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). You go on on this same page to state what we need to know about Jesus. You do not mention the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear mention in them, especially in a discussion of "What is Faith?" of all that the writer deemed essential. You emit the Virgin Birth in these studies of the content of Paul's Gospel and of the Christian faith and then condemn my poor little booklet on our foreign mission duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Patton has written a noble book on "Fundamental Christianity." Surely he will deal with the Virgin Birth here as you require. Does he? Not once does he mention it, save incidentally in the mention of the Virgin Mary and the Roman doctrine of the Immaculate Conception. In Dr. A. A. Hodge's "Popular Lectures on Theological Themes" there is, if I am not mistaken, a single reference to the Virgin Mary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth". It refers only to Roman ideas of the Virgin Eary. And in the text the fact and the doctrine of the Virgin Birth receive

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almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature in Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of its theological significance as one finds, for example, in Du Bose's "Soteriology of the New Testament."

Do not misunderstand me. I believe in the Virgin Birth and I regard it, in Dr. George Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it. But the idea that failure to mention it implies disbelief and that every book which omits it is unevangelical is untrue and irrational. Consider the result of the application of your requirements here to the volume ontitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). It is a great volume of 634 pages. Here, surely, one would feel that he had a right to expect a full statement of the Gospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of Christianity, setting forth with special clearness the Christian message for our time. Dr. Patton in his oponing paper says, "My theme embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle; all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and of a vague and evasive insincerity. Well, let us see. This huge and sincere theological volume contains not a single reference to the The one reference to the Second Coming of Christ Virgin Birth. That is the only one. There is a is in a peper by Dr. Erdman. paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Cospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniel" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." What if one should use your own words: "What sort of a Gespel is it from which all that makes a Gospel has thus been left cut? In this vague message the offence of the Cross is done away but so is the glory and the power." the offence of the Gross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel effered in commemoration of a century's life of a great school whose business it is to set forth the content of the Gospel. But I will not use your words. I think the volume is a worthy Christian production and one of the best things in it is the passage in your paper, where, more adequately than any where else, you recognize (p. 575) the Pauline doctrine And I think its omissions are justified on the of the Resurrection. ground on which you justify omissions in Paul's Epistles, namely, "It is omitted not because it is unimportant but on the contrary because it is fundamental" (p. 562). I think that is a valid justification of these "Biblical and Theological Studies" with their vast omissions. I think it is valid in the case of many omissions in your books. Will you not be equally fair-minded toward others?

(2) You say there is "no mention of the bodily resurrection" in my little book. The Presurrection is mentioned more than once and by that I

mean the bodily Resurrection of our Lord, but I did not use the phrase. Weither have you used it in a single one of your three books which I have read. And it is not used in the New Testament? The New Testament is content to speak of the Resurrection, meaning the real and actual Resurrection of our Lord and I am content with the language of the New Testament. And as to the reality of the bodily Resurrection of our Lord I held with Paul that it is the supreme fact and truth in Christianity.

(3) You say there is "no mention of the full truthfulness of Scripture (indoed no mention of Scripture, as such, at all)." Again you are mistaken. The Bible, the New Testament, the Word of God are all mentioned repeatedly. The full truthfulness of Scripture is everywhere assumed. I accept joyfully, and we expect each missionary to accept, the doctrine of our Standards with regard to the Scriptures. But I must honestly say that there is something which appears to be not altogether candid, I will not say "evasive", in your own references to the inspiration of the Scriptures. One notes the care with which you refrain from facing certain issues and from using the language of some of those whom you allow to think that you agree with them. And do you or do you not agree with Dr. Patton's position in "Fundamental Christianity."?

(4) You say there is "no mention of the supernatural return of Christ". Two of your three books make no montion of it. I find no mention of it in A.A. Hodge's "Popular Lectures." As for me I have cherished this faith and hope for forty-two years. By boyhood ministers, one a graduate of Princeton Seminary and all the orthodox of the orthodor, spiritualized this truth completely out of the Bible but I learned it at the Northfield Conference when I was a Sophomore in college and I have lived with it and in it ever since and have gladly borne some reproach because of it. I wrote a little book on it and have again and again preached it. I think I have borne ten times the witness to it which you have borne. But it did not seem to me to be necessary to introduce it into this little defence of missions. I was writing to defend foreign missions against their enemies. I did not realize that they would need to be defended from their friends.

(5) You say there is "no mention of the new birth of believers, and no mention of justification by faith, no mention of the atoning death of Christ." You qualify this by recognizing "one bare mention of the Crucified and ever-Living Lord." What would you think of the spirit of the statement that there was "one bare mention of the Virgin Birth" and "one bare mention of the revelation in "that is Faith?" But again you are mistaken. Those truths are either stated or implied or assumed in my booklet. More than this was not called for in the nature and purpose of the little book. It was not an attempt to set forth the content of the Christian mossage. It was simply a short and earnest presentation of the claim that Christ is the only and the sufficient Saviour.

11. The claims of Christ are not kept in the background. The little book is full of their assertion. It maintains, throughout, the sole sufficiency and universality of the Cospel: "Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redoemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the world in order

that all men together may learn more of Him." (p.36) It conceives Christ, as the Scriptures do, as "the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope. A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour." "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to allmen everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fulness of Christ. The truth that we need to keep in view and that it/easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fulness of the Godhead bodily." (2.42). "Christ is absolute and final and He and His religion are to prevail absolutely and finally." "It is Christ that we Christians owe to all men here and throughout the world. If this position be regarded as narrow and famatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fulness of Christ's supply. He is adequate indeed to the full needs of each soul only because he is the whole world's sufficient Saviour:

> 'In Him is life provided For all mankind and me.'"

"I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncomplicingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p.102) "I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet

come into its possession." (p.108). "The missionary enterprise is the proclamation of the One Name given under Heaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been 'woe', if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, naked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Bedeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today - Christianity stripped of all accessories and secondary accourtement, just Christ, Himself, to be offered to the whole world for which He died." (p.141).

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, Dr. Albertus Pieters, of Holland, Michigan, as conservative in his theology as you or I can ever hope to be. There is enough evidence in sheaves of letters at hand that the little book has fortified evangelical conviction and confirmed true missionary devotion. I will not quote them - yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

> "I have just finished the reading of your book, so kindly sent to me, entitled 'Are Foreign Missions Done For?' It is now after twelve o'clock, P.M. I cannot express to you the joy I received in reading it. After having much of my former zeal for missions dampened by recent post graduate studies in the University of - and the coldness of the churches that I have tried to interest in a feeble way, I now rededicate myself anew to the taak of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

"I can fully appreciate the difference between 'The religion of the good dead man' and the 'Heligion of a good living God. ""

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"On the day that your little book 'Are Foreign Missions Bone For?' came to us, I read it and decided to write you at once in regard to a further distribution of it. I probably felt that you know your own business, but in the light of some college periodicals recently received I know my first impulse was right.

"I would like to have the whole thing, or perhaps only the chapter 'Christ is Enough' printed for large distribution among our college organizations."

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"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility. in regard to the whole matter."

"For quito a long time I have wanted to write to you. ifter reading your recent booklet, 'Are Foreign Missions Done For?' I cannot refrain from writing. I want to thank you with all my heart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myeelf in complete agreement with every page of the book."

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"I have just read 'Are Foreign Missions Done For?' at one sitting and I can't resist saying how wonderful it is. To my mind it is the most unanewerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion it is complete - it needs discovery."

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"Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

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This last is from the "Church of the Lutheran Brethren." I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled me."

12. There is much more in your statement which should be reviewed, but I have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are two things more of which I shall speak. (1) The first is this: I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity and supernaturalness of the facts of Christianity's beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrines of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life, and I might go on with the long list of all the evangelical convictions. Where I differ from you is at the

points where, as it seems to me, you differ from the Scriptures. Some great Scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. When apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends both without any minimization. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at some ministers who read the sixth chapter of Ephesians to their people. There are illustrations in your paper which we are considering. There you use some words in your statement of essential doctrine which are not found in the Scriptures at all. I can state my convictions wholly in the very words of the Scriptures. You use repeatedly the phrase "the gospel of the Gross". This phrase is not in the Scriptures. The New Tostament knows "the Gospel", "the Gospel of Christ", "the Gospel of the Kingdom", "the Gospel of peace," "the Gospel of God", "the everlasting Gospel", but it nowhere uses the phrase "the Gospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea of the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Gospel is not the Gospel of the Cross only, not even of the Cross of Christ only. The Gospel is the Cospel of Christ which includes the Cross and what precoded the Cross and what followed the Cross. The same defect marks your use of the idea of "salavation only by the Cross," and your criticism of my reference to the "redeeming life" of Christ. Your view certainly does not do full justice to the Scriptures nor does it represent the true Scriptural proportion of truth. You say in "What is Faith?" "Christ touches our lives, according to the New Testament through the Cross." (p. 143 but compare Heb. II.18; IV., 15, 16.) "The Cross of Christ is the special basis of Christian faith". (p.144-But compare I. Cor. XV. 17). "The Cross by which salvation was wrought." (your statement; But compare Rom. I.16, V.10). You do not and cannot too much exalt the Cross of Christ, but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection and many other aspects of the full truth of the Gospel. You justly emphasize the fact of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redeeming work of Christ, its place in our salvation, or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "What is Faith?" you speak of "the Gospel of redemption through the Cross and resurrection of Christ" (p.p. 154,151). Also "The Origin of Paul's Religion," p. 167. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" and sometimes of late, though not earlier, Virgin Birth with a capital and the "resurrection" without it.) But you criticise my truly Scriptural reference to the "redeeming life" of Christ (Rom.VI., 1-11; VII, 4; VIII, i-14).

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross mayes us or that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How rich is Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of his Son, much more, being

reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V., 8-11). Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrines in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scriptures" and still less frequently do you complete the ouotation and add "And He hath been raised on the third day according to the Scriptures." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the place of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us. Paul proceeds in this very chapter to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I.Cor.XV.17). And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This full Gospel of the New Testament is the glorious Gospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offesce, neither to the Jews, nor to the Gentiles, nor to the church of "od. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me, even as I am of Christ." "Giving no offence in anything, that the ministry be not blamed. But have renounced the hidden things of dishonesty, nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." There is clearly in Paul's view a vast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "offence" which Paul uses in Gal. V.11 and I. Cor. 11., 23 and which Peter uses in 1. Peter 11.,8 is the very same which Paul uses in Rom. XIV.,13 and XVI.,17, and which the Saviour uses in His dreadful warning in Luke XVII.1,2, and which in the American Standard Revised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble." It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Cospel to those who are without: "Then said he unto the disciples. It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in Me," but surely the Spirit of Christ would not have us think that the Tender Shepherd of His little ones, who left the ninety and nine safe sheep in the fold to hunt the one that was lost, would be pleased with the thought that His disciples should measure their fidelity by their success in "offending", in "causing to stumble" the feet that out of the way.

And a great deal more might be said of the failure of your book to set forth "the full Scripture doctrine of the grace of God," to use your own phrase. But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul

himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Perhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systematization and no scholar in the field of theological controversy. It is even so. I do not pretend to be anything but a simple, Bible-Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich and varied truth of the Scriptures. If anything that I say here or elsewhere is at variance with the Scriptures, if it declares what the Scriptures do not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the truth. Is this not evangelical?

(2) And now lastly, you say "What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense but as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Board exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Sinless One, the only Saviour, "who is the blessed and only Potentate. the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom man hath seen nor can see; to whom be honor and power aternal. Amen."

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim. a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utterances which you have quoted here, I believe, both

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true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teaching has sought to be faithful to our Divine Lord and His Word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel. And I do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non-Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal zeal proclaim it to those who are without.

And now one more quotation from what you have written, not in this present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

> "Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passion of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

Yes, this is the place. But once again we cannot stop at the Cross. Beyond that there was an empty tomb and a Risen and Living Lord. "United with Him in the likeness of His death", shall we not also be united with Him and therefore with one another "in the likeness of His Resurrection." Can we not, my friend, put away all this bitterness and railing and suspicion and be kind and tender-hearted and trustful? And can we not be spared the shame and waste of such a baseless controversy as a controversy like this between you and me would be and give curselves and all our strength to better and truer things? Is not Paul's counsel, "walk in wisdom toward them that are without, redeeming the time," doubly applicable to our relationship and our work within the company of us who truly love and wish truly to serve our Common Lord?

If what I have written does not avail to persuade you and if you still think that it is your duty to publish your paper, surely it is only fair and right that my answer should be published with it. In that case I am prepared to meet my proportionate share of the expense. But, my dear friend, there is a more excellent way.

Very faichfully yours,

RES/C/d

CHAPTER II

Dr. Machenia Pauphlet - "Modernies and the Board of Foreign Missions of the Presbyterian Church in the U.S.A."

This peoplet of 110 segue was cent out by Dr. Machen just before the meeting of the Freshytery of New Brunswick in Trenton, New Jersey, on April 11, 1925. I received a copy on April 10th but had no time to give it a careful reading until after the meeting of the Presby ery. News if I had had time, I the think I should still have done as I did, and confined wyself to the statusent presented here as Chapter V. The only thing on which the Presbytery was called to vote was the proposed overture. That was the matter to be dealt with, not the statements of Dr. Machen, which might have been answered one by one without altering at all D. Machen, which wight have been not was the arguments which he presents in the paughlat but which existed before most of these incidents o curred and would exist if they had not occurred.

Boy, however, I propose . deal with them.

First, a word should be said with regard to the introduction which D:-Machen has propared to the edition of the pauphlet issued since the meeting of the Presbyiery. Dr. Machon says here that after he and I had each used the bour allotted to us, the previous quaction was soved in accordance with ar expressed desire not to engage in controversy. I expressed no such desire. I cald I did not intend to engage in either controversy or debute but ras present at the Presby tary's invitation simply to try to help it t. think and act aright in the matter of the proposed overture. No expressed desire of sine had anything shatever to do with the moving of the previous quastion. Ir, Machan further says "No sensible person can have confidence in a Board which does not velcose open discussion of its policies with those to whom it appeals for funds." The Board welcomes all fair and just discussion now and always. At to the phrase, "those to show it appeals for funds," Dr. Machen declares that he does not support the Board and advices others not to do so. And this statument declares that the Board "is deeply involved in Modernist and destructive propagands." This statement is not true and the avidence presented does no' justify it. What The Famphlet is in seven sections. It must suffice to is this evidence? deal with what i' crucial in each.

1. "The Attitude of the Bourd of Foreign Missions toward the book -"Re-Thinking Hissions.""

The Board had no responsibility whatever for this book or for the movement which produced it. When the movement was launched the Board did what it could, which was not a great deal, to influence it and hoped for real yead as a result of it. It gave expression to this hope which a for form being reprehensible as Dr. Machen thinks, was the right and Christian thing to do. Two members of the Board, purely as individuals, sere on the Constitue which projected the inquiry, as were members of other evangelical churches but these had nothing to do with writing the Report. As individuals they assended to its publication. Like others they no doubt both agree and disagree with it. They are both loyal evengelical Christian believers.

Then the feront appeared two courses were open to the Feard: to ignore the Report, or to expression mind with regard to it. If the Board had taken the former course it would have been still more severaly criticised by Dr. Mechen. The Board felt that it must make it clear that it had no reponsibility for the Report and and that it must express its sind both for its own sake and for the sake of the Church, and it did so with perfect clearness in the manner which comports with the dignity and tradition of the Church. It set forth the six fundamental issues on which its position was at variance with the position of the Report. It did so positively and unequivocally and then, like the honorshie and truthful body that it is, it recognized elements of good in the criticisme and suggestions of the Report as to some of the methods of missionery activity, which, it said, could be acknowledged only as "taken apart fror its theological The Board's actions and the various statements which it has eponeored, basis." have been recognized throughout the Church and around the world as a clear and unmistakable offinantion of the Biblical, evangelical basis and nature of the work of fereign missions as held unshekebly by the our Board and Church. The Board is not open to criticism because it spoke with dignity and self respect and not with violence and melediction. No statements from any Church or missionary body have been more clear and complete than those which have gone from our Board.

II. "The Case of Mrs. J. Loseing Puck."

All those who have hed any responsibility in this matter are content to endure the assaults which have been made upon them from one side by Br. Machan and from the other by the "Christian Century," and the magazines. This "case" will be judged by One higher than all of us and we will weait His judgment. Wra. Buck's published views are not in accord with the faith she professed when she was first appeinted a missionary and with the faith of the Church, but a great deal meeds to be considered of which the critics of Moso Buck and of the board are ignored and wast be allowed to remain ignorant. It is enough to say that the Roard has tried to act as a Christian agency with its obligations to our Lord Jesus Christ ever in mind and that it has acculesced in "rs. Buck's honerable request to be released from connection with it with deep regret that there could not have been anoth r and very different issue.

III. "The Board of Foreign Mission and the Auburn Affirmation."

The proper place to deal with this matter is in the courts of the Whother signers of this Affirmation have by such signature violated Church. their ordination vows is not an issue to be settled by any method of indirection. It cannot be so settled. One and only one bonorable and constitutional way is open to Dr. Machen and that is by the due process provided in the Constitution of the Church. The position which apparently Dr Eachen is seeking to establish is that because a secretary or a member of one of the Boards of the Church signed the Auburn affirmation he is thereby disqualified as a Prosbyterian minister and is incligible to service of the Church no matter how clearly and positively he may declare his complete loyalty to his ordination yows and his spacific acceptance of the great affirmations of the Confession of Faith in the very terms of the Confession. This is an issue, however, such can only be constitutionally determined by the Prestytery to shich the individual involved belongs. It is wholly conceivable that there should be acclesiastical organizations where such a question would be determined by the local congregation or by the national body as a whole, but this is not Prestyterizaina. Such a course is forbidden by the Constitution of our Church. To propose or to attempt to pursue such a course

is to ignore and contrevene the law and order of our Church as asbodied in the authoritative constitution. It is wrong constitutionally and ethically to use the missionary and educational apencies of the Church as a device for escaping responsibility in meeting this issue in a legal and righteous way. Until this issue has been determined in the proper and constitutional memor which alone is tolerable in the Presbyterian Church, it is not competent for pr. Machen to attack, as he is doing, the good faith, the honor, the Christian character of Mr. Hadley. Mr. Hadley, as will appear in a later chapter, is absolutely to his ordination wave and to the faith of our Church:

IV. "Modernist Propaganda by the Candidate Department."

Dry Machen's statement here is pertial and unfair. It is sorse than this. It is not true, as he intimates, that the candidate secretaries have used theiropportunity not for Christ but for anti-Christ?" Such a grave charge is atterly unsubstantiated by his evidence. What is the "spirit of the anti-Christ?" John says it is the spirit that "confesseth not" or "annullath" Jesus. 133 Candidate Secretaries, on the controry, believe and constantly affirm their belief in Jesus Christ as the Son of God according to the Scriptures. And John seys plainly that the spirit that makes this confussion is not the spirit of anti-Christ but is the spirit of God (I John 17, 2,8). The suggestion of such books as were sontioned in the lotters of Mr. Hedley and Mrs. Corbett, written by Oldhem and Fosdick and Flowing is no variant for such an energity as the charge that these two devoted Christians, both of whom gave their lives to service in Chine, are There are things in some of these books to which I beserving anti-Christ, lieve that just objection may be made but much a single incident as this is no adequate ground for a charge of serving anti-Christ or of acti-evangelical To hold then responsible for a statement made by Middloton Murray propaganda. custed in Oldham's "Dovotional Finry" and to represent this "Diary", which has been used with great blassing, by this quotation and one physics in it, is pre-posterous. Furthermore, pr Masham does not know and ignores completely all the vable work those candidate secretaries have done in trying to guide young people into the truth of the New Testament and in seeking sarnestly to safeguard and strengthen the evangelical faith of sissionary candidates. The correspondence files will establish to the estisfaction of any fair sinded judge the avangelical loyalty of these feithful workers.

Dr. Machen says that the Candidate Department speaks . of "Re-Thinking Hissions" as "bsing assentially a Caristian book." Whatever one say think of that book the Candidate Department has made no such statement about 12. Here as elections and expectally as we shall see, in his address at the New Brunswick Presbytery, Dr. Machen inveight against the validation of the Christian messege is and by Christian life and experience and declared that "the deedliest eveny o. . aristianity all over the world today" is not unfaithfulness of tife, or disobedience to the will of God, or un-Christian conduct, or the cenial by deed of the Christian profession of faith, or hotred or bitterness, but "Modern non-doctrinal religion." Christianity indeed is a doctrinal religion and the scknowledgment and proclamation of the truth of its doctrine and its bistorie facts are essential, but its condient enemy today is not more the foolisa and fetal donial of doctrine than the proclamation of a doctrine that is not the full Nor Textament doctring, or the declaration of a faith that is not confirmed There are no pleined assertions in the Now by dueds of obudience and love. Testament than those which forbid the separation of faith and works, of belief and life. And if distinctions are to be made the only valid one for us who believe in the New Testement is the distinction of Paul in a passage which I do not remember ever to have seen quoted by Dr. Machen - "And now abideth faith, hope and love, those three, and the greatest of these is love."

And as to Christian experience Dr. Machen says Peter "said nothing about his own experience" in his first missionary sermon, and that when Paul preached "it never second to have occurred to his to try to save son by the powr of his vivid personality." It would be folly for any man to try to do so today but what a strange perversion of the Now Testamenti who can read the Epistics of Paul and Poter and possibly miss the constant glorious witness to what Christ was to then and in them and the ergemess of their hearts to have others find in Him the selvation, the power, the joy which they had found. What but their sum experience were they declering when they said: "I will not dare to speak of saythings save those which Christ wrought through me." (Romans XV:18). 57 JUL 18 speech and my promoting were in demonstration of the Spirit and of power." "Our gospel cane not meto you in word only but also in pover (I Cor. II.4) and in the Holy Spirit and in mich assurance; even as ye know that mannor of sen we showed surselves toward you for your sake. And ye became initators of us and of the Lord." (1 These. I, 5,6). "To me to live is Christ." (Phil. I, 21). "I beseech you therefore be ye imitators of me." (I for. IV.18). "Alweys bearing about in the body the dying of Joans that the life also of Jeans might may be manifested in our body." (II Cor. 1V:10). Nes Paul not referring to his own experience in Gol. II, 207 Gol. I, 24-25, I Tim. I, 16, and II Tim. 1, 127 Paul indeed presched not himself but Christ Jesus as Lord, his Lord, when he knew in his own experience, an experience to fared over to appeal. And as to Feter, if he did not refer to his own experience in his first sermon he cartainly referred to it afterwards in acts XI and I Peter 1, 5-5. In his prest seal for certain aspects of truth, Er. Machen deprecistes or ever disallows other aspects.

But what folly it is to separate doctrine and life! This is the very separation denowaced by our hord (Luke VI, 46-49; Matt. VII, 21; VVI, 29,30), and by James (James II, 14-25). Christianity has not one but two deadly encuies one is the error of no thinking or wrong thinking and the other is the error of a loveloss and unChristlike life.

V . "Reference Blank, Application Blanks and Information given to Candidates."

I have dealt with this in Chapter V of this statement but an glod bere to say a further word about the constant practice of Dr. Mechan of setting up contrasts and separations alies to the Naw Tustament. "According to the Bible." he says in this section," "a man is not saved by following Christ; he is not saved by loving Christ; he is not saved by surrendering to Christ; but And that is on entirely different thing. If ha he is saved by faith. vere saved by surrender, or by following Christ or by love he would be saved by some high and noble quelity or action of his own. But where he is saved by faith, that seems that he is seved by God and God alone and that the manner by which God seved him is to work faith in him." Yes but faith is not all that God works in his and the work is monifostly not God's work unless it includes both faith and surrender and opedience and love, and faith is not faith thatis only opinion and not surrender and obedience and love. All these are God's work and God in His word does not sanction their separation. The fruit of the Spirit is not single. Paul says it is minefold and the seventh item is "faith", identically the same Greak word that is used glosshere in the New Testamont for "faith." It is shally un Salptural to separate faith and deal with it as a work of God detac of from Mis whole will for men in Christ.

Dr Machen goes on, "The means by which dod saves him is to work faith in him and to lead him, relinquishing all confidence in his own goodness, just to look at the crucified Saviour and say, Thou hast died in my stead. I accept the gift at Thy hand, O Lord." True, bleasedly true, but not all the truth of the New Testament. There is not a word here of the Resurrection. The crucified Saviour was not all to Paul. Note his bold words in I Cor. XV. The Gospel as Dr. Machen states it here and elsewhere (though of course he believes in the Resurrection with all his mind) makes too little of the Resurrection, and saving faith is not faith in the Grucified Saviour only, it is faith in the Risen Saviour and it is as important to say the latter as the former - Paul said it was more important. (And cf. I Peter III, 21)

And also the man who truly looks in faith to the Crucified and Risen Seyiour says something more than Dr. Machen suggests. He does indeed say "Thou has died in my stead, I accept," but he adds:

> "Mere the whole realm of nature mine That were a present far too small, Love so amazing, so divine, Demands my life, my soul, my all."

VI. "Various Indications of the Attitude of the Board to Secretaries and the Agencies with which the Board is Cooperating."

The particulars here are the Lakeville, Lausanne and Jerusalem Conferences, Mr. Eddy and Mr. Kagawa, Dr. Scott, Dr. Mackay, Dr. McAfee, Dr. Reischauernand Mr. Speer. With the Lausanne Conference, Mr. Edd y and Mr. Kagawa whatever one may think of them for good or ill, the Board has had absolutely no connection. As to the Lakeville and Jerusalem Conferences let any one read the full report of the former and volume one of the latter on "The Christian Message", . specially Chapter X, and if he is a fair minded person he will see for himself how completely Dr. Machen has misunderstood or misrepresented these In the case of the officers and mission 27105 the Board of whom he Conferences. speaks, he has rendered no just or righteous judgment. In some matters, as of the discussion at the Foreign Missions Conference in December 1932, he speaks in tragic In his criticians of Fr. Mackay he does not truly represent his ignorance. articles . and the statements to which he takes exception can each one be justified with the clearest proof from the "ow Testament. The truths which Dr. Mackay was presenting, and which Dr. Machen says are "disquisting", are truths taught and enjoined by our Lord and by Paul again and again. Dr. Machen's controversy must be with them. As to his criticism of me I have earnestly and prayerfully sought for its ground. It cannot be in my Christian conviction for I have told Dr. Machen that I hold absolutely to the Christianity of the New Testament, that I believe every word of it and can state my faith in its very words, that if he will show any opinion of mine to be at variance with it I will at once change that opinion. The only substantial points of disagreement which he states in this pamphlet are with regard to the confusion of the "spiritual" and the "supernatural" and with regard to the relation of Christianity to the Old Testament Dispensation. As to the former I can state my view about the supernatural character of Christianity in the words of Dr. Warfield: "The confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supernatural mode has wrought out for us a supernatural redemption, interpreted in a supernatural revelation, and applied by the supermatural operation of His Spirit - this confession constitutes the core of the Christian profession." I only wish, however, that Dr. Warfield had specifically mentioned, with the name But as of God and His Spirit, the name of His supernatural Son Jesus Christ. to this word "supernatural" it is notable that it does not occur in the Bible and that Paul's contrast is precisely the one which Dr. Machen criticises, mamely "natural" and "spiritual." (I Cor. XV, 44, 46; Romans VII, 14; I Cor. II, 14, Eph. Vi, 12). As to the relation of Christianity to the Old Testament Dispensation, I have no other view than that which our Lord set forth in the Sermon on the Mount and Paul in the Epistles to the Romans and the Galatians , and as are set forth. one would think unmistakably in the Epistle to the Hebrows.

The real issue, however, I judge, is in the matter of attitude to son of different opinions. Dr. Machen thinks that chroc positions are possible and are actually being taken today. In the first plane, one may stend unreservedly for the old Faith and unreservedly against the indifferential tendency in the rodern Church; in the second place, one may stand unreservedly for Rodernism and against the old Paith; and in the third place, one may ignore the periousness of the issue and edopt a faiddle of the read position." That these are not the only possibilities. The first of these groups is divided into two . They agree in holding to the historic evangelical faith. TRAY RETHE in condemning indifferentiam. They agree in recognizing the seriousness of the issue. But they disagree as to her they shall act to and speak of persons from shose opinions they differ. There are same who denounce not error only but also those who, as they believe, err. They would east them out of their followship with engthese and melediction. There are others who believe that they are following the flow fritament view when they bear their sitness to what they regard as truth with unreserved and constant atterance, but who would keep as close to these with when they differ as they can, in the hope of visning thes to the truth eac in fear of violating our Lord's commadanati "And John asserved and said, Master. we saw one casting out denons in Thy name and we forbede his because he follow th not with us. But Josus said unto him, Forbid him not, for he that is not evenet you is for you." (Luke IX, 49,50). And there is a lesson for us in the fact that the disciples hold fast to Thomas in spite of his disballef in the Lesurection until he too was convinced.

This does not meen that there are not limits to such fellowship. There assuredly are. But even so the evengelical faith cannot be separated from the evengelical spirit and bhose who hold the faith must display the spirit, even to those who do not hold it. And the questlog at issue is not as to the inclusion of non-evengelical spinions or persons in the Freebyterian Church but what shall our attitude be toward those who sincerely hold the confection and the basic standard of the Suriptures and she are members of our orn household. The tradition and the law, the spirit and the constitution of our Church fortic the attitude of suspicion and schise toward such burthres.

Let one thing be stated with clear words .. The only discreteenest with Pr. Machen is at those points where, as it seems to me, he deviates from the teaching and the practice of the Waw Testament. If he will show to where I deviate from its teaching(as in its practice I know 1 do, also how for.) I shall be grateful to his.

VII. "Moderniam in Chine."

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All that Dr. Machen has to say on this subject is comprised in two long statements, one by Dr. Albert B. Modd, a missionary of the Board in China, and the other by Arie Kok, a sember of the Netherlands Legation in Feiping. The former deals wholly with books published in China, not by the Board or its missionaries, but by the Christian Literature Society. The only connection of the Board with this Society, whose spirit and service is in no sense fairly represented by Pr Bodd's statement, is in its lending two of its missionaries to work with the Society. Dr. Matson N. Hayes iswelse is one of its "associate workers." Not a word is said by Pr. Sodd about their contributions or shout a single book critten by a Prosbyterian missionary. I have a letter fro Dr. Bodd sending the material quoted by Er. Machen. In this letter shile asking that his representation of unsoundness in some mission? should be accepted, Dr. Bodd adds: "I can chly ask you to accept my testimony on sy word of honor as a Christian gentleman as I have no written proof to offer; nor do I feel called upon without such proof to give messa." Such a presentation is not advissible on any basis of equity or under the Constitution of the resbyterian Church.

Mr. Arie Nok's statement is full of errors. Its most relevant charge is that the Board is cooperating through its missions in the Maticnal Christian Council and the Church of Christ in China and that it is supporting "modernist" theological schools in Yenching and Checkoo Universities. The functions of the missions of our Church on the foreign field and our relation to the Church of Christ in China have been determined by our Church itself through the General Assembly and while the Christian agencies of China may do things we may not approve and may publish statements, as they have done, which we deplore, they are seeking as connestly as any one can to know and do the will of Christ in China. As to the two theological schools, the mi sions of the Board are contributing unither money, nor missionaries, nor students to these schools at this time, encept a Chinese teacher at Chekoo.

I have doult with the main position of Dr. Machen's papphlet.

One sished that all the work of our Church at hose of abroad in every congregation and college and theological seminary were more passionately evangelical and evangelistic bothin faith and practice, in word and deed. But one dares to say that the best and truest part of it is in the work of the foreign missionaries, and that they and the cause they represent ought not to be used for purposes of dectrinal contreversy in the home Church. That is what Dr. Machen is now doing - using the foreign mission work of our Church, in which he is not a stock holder and to which be advises people not to contribute, as a device for renewing strife and raising insues which constitutionally should be settled as doctrinal issues in accordance with the Constitution of the Church.

January 21, 1983

The Rev. Robert R. Littell, D.D., Tioga Presbyterian Church, Tioga Avenue and 16th Street, Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and MoAfee are on the point of leaving for a Zoining Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monama's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

Chopter II

One can hardly believe that the name "A Report ... on the Foreign Missionary Situation ... " is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critio can find relatively so little that is open to criticism among the thousands and thousands of enterprizes, institutions, activities, relationships, pronouncements, reports, speeches, eto. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Shurch and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the oriticisms of the "Report" have subtrasted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1. bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" statts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3, middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the dootrines of our Church. As I understand it the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fina a person as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it is inevitable that they will be associated in som way or other. Our application blank, the result of decades of experience, says, "Marmonicus team work is indispensable." This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with ecoperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 3, bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

Page 4: Exception is taken to" a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report." A successful Christian Missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tast, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message -- so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Mr. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiances to have the oustomary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiances's experience had been I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. Coray to have some experience in Presbyterian work in the U. S. A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Coray was assured that the Board would be very glad to consider his application later, after he had secured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. Coray's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at West Pittston, Pennsylvania. Certainly these reasons are not "specious in the extreme". If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Mendricks: Her conversation with Mr. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I an reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth". (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Mr. Kerns (not Kearns): While Mr. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Cormittee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evangelical faith.

Mrs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

Page 5, middle: The Appraisal by the Laymon's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report". It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemma. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its constructive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6, bottom ff: The entire section on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the see and control the actions of a body of Christian believers who were seeking the guidance of the Hely Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7, bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary Articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doetrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer dostrinal statement is to be deforred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely seattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. I attended the Second Triennial General Assembly of the Church of Christ in China and can testify that we American Presbyterians can be very grateful that the Christian Missions in China have developed such earnest, devoted Christian leadership for the small but growing body of national Christians in China.

Page 8, middle: Educational institutions and policies. Of the "Joint Committee on Leadership training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistant offort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Ohristian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evangelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very happy

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to have Christian schools closed, as these schools are clearly the source of the powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian in their character and influence, the Board will withdraw from them. The allegation that we "pour our money into institutions from which Christ has been evoluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10, middle: "Our modernist missionaries have some to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries ever in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Page 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U. S. A. has taken many actions, cooperations cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is rendering a splendid service for the whole Christian novement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigerous evangelical agency of all the Chinese churches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Page 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary for all our China Missions I hear and see lots of things, and I was in China two years ago). I de know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way that caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board...lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13, bottom: Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Deacons were officials of the organization in order to serve the organism "to alleviate social distress."

is beyond me. Page 14: Just why a city Y.N.C.A. in China is dragged into this picture why not hold our Board of Education responsible for a moving picture shown in the Y. at Palm Beach or Seattle? The Y.M.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15, middle of first paragraph: Any missionary who would "orucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven". Certainly the assertions are not substantiated by the evidence adduced in the "Report".

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the resulting fraction is somewhat less than ons-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "\$4,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Menever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore: the great desire of our lives is to have Christian Missions carried forward as officiently and as economically as possible. Dr. Simon Flexmer says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four winds. Most of it is so mistaken, so unjust, so mebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

With warm personal regards, I am

Very sincerely yours,

George T. Scott

Copy to Dr. Cheesman A. Herrick

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THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S. A.

> 156 FIFTH AVENUE NEW YORK

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Summer Letter -1932.

You will rejoice with us that the Board, even in this year, has been able appoint a splendid group of young people. Sixty new missionaries have just attended the June Training Conference in New York, and by the end of the summer twenty-seven will. be in China, nine in India, three in Africa, four in Chosen, one in Japan, eight in atin America, two in the Philippines, four in Siam and four in Syria.

The group spent three days and a half in New York at the Board headquarters. studying the various relationships with the Board, the Home Church, and the Missions on the field. Then came six days at the Kennedy School of Missions at Hartford. Connecticut. In the Joint Conference for the new missionaries of nine different Boards. Here the general problems and subjects common to all groups were discussed. Two vital questions were raised and answers given. We pass on the questions:-

What do you know about Foreign Missions? What has been accomplished, how was it done, who has done it? These were answered in addresses, round table discussions and personal interviews.

The other question went to the heart of the whole enterprise. The opening address on "Spiritual Hunger and its Satisfaction" and the Round Table on "Sharing Christ Is as the Bread of Life", began the study of the significance and unique contribution of the Shristian Enterprise. What is it we seek to share with other peoples and how do we share 1t?

How would you answer these questions? One candidate's reply to the first question was that he had not read a single book on Foreign Missions. How could he know that he wanted to be a missionary? He was not sent. This is China year in the Mission Study groups so we are enclosing the leaflet outlining the courses and another telling of our Presbyterian Missions in China. Why not organize a study group and begin your missionary work by sharing your enthusiasm with the group.

The second question of the Conference is:- What do we have to share? A student from India, speaking to a similar group of newly appointed missionaries said, "The first question my people will ask you who go to India is, 'Do you know God?' They will not need to put it into words, they will look at you and know". One missionary has said, "Send us missionaries who have real convictions and vital Christian experience, others will not stick, nor will they accomplish anything if they do."

In the busyness of your technical preparation, be sure not to neglect the one essential element in that preparation. Bible study, prayer, devotional books and some real experience in sharing Christ here will be for your spiritual preparation what your classroom lectures, theses and laboratory work are doing for your technical preparation. A study of the Bible by books or by topics such as "The Son of God"; "The Spread of Christianity"; "The Cross in the Bible" have been found helpful. Then there are books like "The Devotional Diary" by Oldham; "Today"; an outline of thur Bible readings; "The Meaning of Faith" and others by Fosdick; "Marks of a World Christian" by Fleming. Some have used correspondence courses from the Biblical Seminary and other schools. What have you found helpful? Tell us and let us share it with others.

We are sending our greetings in this way to over a thousand of you studying in Lid Colleges, Seminaries, Medical and other Graduate Schools, as well as to some who are getting a year or two experience before sailing. Why not send us a suggestion as to what would be helpful in the next letter (six months hence). Our very best wishes go to you personally.

Very sincerely yours,

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(Signed) (Mrs. Charles H.) Minnie W. Corbett

Lindsay S.B., Hadley

Candidate Secretaries

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. 156 FIFTH AVENUE NEW YORK

FICE OF SECRETARY

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Spring letter, 1933.

Dear Friend:

The Report of the Laymen's Inquiry, which is now published under the title, "Re-Thinking Missions" is the book of the year in Mission thinking and planning. The Commission has challenged many details in the Mission work but their unanimous judgment as to the continuance of mission work is stated as follows:- "that these missions should go on, with whatever changes, we regard therefore, as beyond serious question." We are enclosing a copy of Dr. Speer's article "Re-Thinking Missions Examined" which deals with the critical questions raised by the report. Another leaflet, "Presbyterian Missions in the Light of Recent Studies" will be published soon, which we will gladly send to any who care to have it and will let us know.

Certainly two statements at least are of interest to all of you who are thinking of the possibility of mission service. The first is that "the history of Protestant Missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the critical point of the entire enterprise, indeed it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise."

Everything depends upon the clarity and thoroughness with which each individual can channel the Spirit of Christ and the love of God both in word and life. It is a tremendous task and we know how many of you are seeking, day by day new insight into His truth and new ways of fellowship with Christ which will make all this possible.

The second grows out of the first. In addition to the "power of a vivid personality", "spiritual excellence and gentle friendliness of their lives", the new missionaries should be capable of "thinking freshly and planning wisely" and meeting with oreative minds "the exacting missionary task of today". In addition to the thorough professional or technical training and a comprehensive and effective understanding of the Christian message, there should be a "thorough and impartial study of the history, art and religion of the country, its political, social and economic conditions and the psychology of the people."

Here is certainly a challenge to a mighty task and one for which hundreds of you students are preparing with all the earnestness and conviction which the report calls for.

Of course you will want to know how the Board is making out in this difficult year. We are planning to send out forty-five new missionaries this next summer. This is a real act of faith and, with the decrease in the ability of the church people to give this year, represents real conviction of the necessity for world planning in our Christian program. This number will not make good our losses as we have an average net loss of about seventy-five to eighty missionaries, or 5% of our total force each year when we include retirements, deaths, and resignations because of health and other causes. There will be, therefore, a net loss of about thirty at the end of the year.

We shall have to disappoint a good many who are making application for 1933 appointments, but on the other hand we rejoice that the Church is making it possible to send this many in response to a few of the urgent requests from the Missions abroad.

Several requests for suggestions of good books have been received. We are sending a few titles. If you want to read along any particular subject or country, just write in and we will furnish titles. If the books are not available locally, they can be secured from our Foreign Missions library by merely paying the postage.

| "Christianity and the New World" | - Canon F. R. Barry |
|----------------------------------|-----------------------------|
| "A Faith that Rebels" | - David Cairns |
| "The Uncut Nerve of Missions" | - Cleland B. McAfee |
| "The Other Spanish Christ" | - John A. Mackay |
| "The Finality of Jesus Christ" | - Robert E. Speer |
| "A Daughter of the Narikin" | - Etsu Magaki Sugimoto |
| "At Work in India" | - Sir William Wanless, M.D. |

We have heard from many of you since our last letter and we hope you will let us know of any way in which we can be of service. With every best wish for the year, we are,

Very sincerely yours,

(Mrs. Charles H.)

Candidate Secretaries

Chapter IV.

Dr. Machen's Address at the Presbytery of New Brunswick, at Trenton, N.J., April 11,1953

A sympathetic report of this address appeared in "Christianity Today", Mid-April, 1933. The report is only partial and omits much that Dr. Machen said.

With the principle with which Dr. Machen began I am in full accord. It is the elemental principle of our standards, namely, that behind the onfession and the Catechisms are the Scriptures and that they are our final and absolute author by "If the things that are being said and done by all these persons", said he, "are no in accord with the things written in this Book, then we must correct them in loyalty to Christ and the Gospel." Here is a common platform, here the judment cont. But "all these persons" must include us all, the Church and the General Asse bly, the Board and its missionaries. Dr. Machen and his associates - every one of us.

And it is precisely here that Dr. Machen's address filled one with emazement. He criticized the use of phrase after phrase found in the New Tectandut. "changed lives" (II Cor. III, 18, Rom. XII, 2; VI.4, II Cor. V.17; Feb. IV, 74); "the mind of Christ" (I Cor.II, 16; Phil.II.5) "the teachings of Jesus" (Acts.I., John XIV 26, Matt. XYVIII., 20) (John VI.36, XV.7) There surely is the gravest objection to the way these phrases may be used but that is no war ant for objecting to the use of the phrases or to the ideas that lie behind.

"The Mind of Chrisf" is Paul's phrase but Paul did not use the phrice is Dr. Machen interpreted it, and so far from identifying it with the possibility of hearing Christ speaking, as Dr. Machen did, he used it as indic ting the kind of wind we should have today.

Br. Machen also rejected the idea that "that Christianity is a new religion over against Judaisa" Let any one take hi concordance and real the New Testanont passages openhing of the newness of the Gospel; let him study the Ppistle to the Hebrews; let him be grasped by Paul's gospel in Romans and Galatians and Ppherians and he will be dumbfounded by Dr. Machen's views.

Equally amazing where Dr. Machen's words about "Christ in us". It is indeed the Christ of the Bible whom we are to pouch but the Bible sets forth not only the doctrine of Christ and the fact of Christ in history but the glorious truth of the indwerlling Christ, Christ in us and we in Christ. (John XV.X; XIV,17, Rom. VIII. LO; Gal. II.20, IV.19, Eph.III.17, Gal. III 11, Rom. XII.5: I Cor.III.1, II Cor. V.17; Gal.III.27). And that sill be poor and unweal promotion of the Christ of the Bible which does not realize and experience and make others feel that the Christ preached is the real Christ of the Bible as set forth in these great and precious words.

Not less anazing was Dr. Machen's tr tment of the New Tetrant to chinabout the Kingdom of God and Paul's emphasis on God's wrath in His proclaiming the Gospel. It is not too much to say that he derided those who adhere strictly to the New Testament in both of these respects. He held that we are not to seek the Kingdom of God and its establishment now but must wait for it until Christ cores. Now the teachin of the New Pestament about the Fingdom is not easy but Dr. Machen's presentation was in direct conflict with such passages as "att. VI.55; XII.28,Mark I.14,15;IX.1;X.14,15, Luke VI. 0, VXII.21 John III.5,Rom.XIV-17;Matt VI.10, Matt. XIII.38, Luke XXII.29, and many others. "Christianity To'ay" says that Dr. Machen is/ "anillonnialist" a believer in no millernium and that in his view Carist's Second coming is the sud of the ards. If there is no Kinder 6 God on arth until Christ comes or no erth for ther to 1 in dom on afterwards, then the New F ment is a sholly untust arthy book.

As to Faul's presentation of the Go pel in true of the math of God, it is solemly true that Faul a clared theor that doe using till sim and that the true proceeding of the Gospel must in lade the proceeding of the arith and the form of God, and that our proceeding even-thinking day sorely needs such proceeding, but to represent Faults Gospel a this lone, or even predominantly, is to misreprocent Faults Gospel a this lone, or even predominantly, is to misreprocent it. Not once did Drow achieves mention the love of God. What we Paul's caphasis? He uses the phone, "the writh of God", Aree times (Rom. 1.18, Eph.V. C. Jac. Col. 111.") He uses the phone, "the love of God", five times (Rom. V.5, VIII.50, II cor. XIII.14, IT Thess. IN 5, "the love of God", five times (Rom. V.5, VIII.50, II cor. XIII.14, IT Thess. IN 5, "the love of God", five times (Rom. V.5, VIII.50, II cor. XIII.14, IT thess. IN 5, "the love of God", five times (Rom. V.5, VIII.50, II cor. XIII.14, IT thess. IN 5, "the love of God", five times (Rom. V.5, VIII.50, II cor. XIII.14, IT thess. IN 5, "the love of God", five times (Rom. V.5, VIII.50, II cor. XIII.14, IT these Faul spocks o love and the times he speake of writh, he cill perceive that Paul's Gospel is a very different Gospel from the Gospel which Er. Mathem set forth at the Presbyters of New Brunswick. As one listened to Dr. Mathemist doctring of the Kingdom of God and of the Gospel of Christ as preached by Paul, he ordered whether Charles and Archibald Hodge and Fouris Patton were not turning over in their graves.

There was one net and selecter note in this address. One or lend holicz Dr. Machen was ready to join the pre-millannial company of those of us the wait always for the coming of Christ, the take literally the lessed produce of the M. Tostaarni, "that this same Jesus she as related us for you into he was shall so come in like manner" (Act I. 11) and the are looking every day" for the blessed hope and appearing for the great God and S view Jesus "hrist". (Titus II.1.)

Other tates and of Dr. Machen's address, whether reported in "Christianity Today" or omitted from that report, have been elsewhere dealt with in this prophlet. In remain one minor matter and three major matters to be referred to.

Dr." schen male much of the fact that a Counittee of hich I and dimen, representing three of Dr. Fosdick's books available in Spanish. This Counittee expanded no money when the publication of these books. The of them, "The "whood of the Matter" and "The K- ming of Proyer" were published by the Wethodist Book Concern and "The K- ming of Freyer" were published by the Wethodist Book Concern and "The K- ming of Fith" by David Jarro of Madrid Berronally: I had nothing to do with the matter, but if I had I should have regarded it - no wire. I would make some changes in three books but, as they are, they have been of great bleesing and belp to many proplemed sould and to the cluse of Christ in many lands.

The major matter: are these three:

1. Dr. Machan's conception of evergelic 1 Christianity which omits whole sections of the teaching of the New T stament and directly controllets come of it. This is the provest matter of all.

2. His departures from the Consisting of Faith. He is unwilling to accept its language just as it stands, but invists on editing it by adding adjectives which are not in the Confession and even shale acceptions which are not found in it.

an

He quotes a statement issued by the Candidate Department of the Board to help candidates, which said: "The Church has found during all its years that it can go to the Bible without hesitation or for to learn it- duty in Buith ad practice, finding its norm always in Jesus Christ ho is its ultimate authority. The Bible can always be relied upon in these two wit-1 fields and hence it is called the only infallible rule for this purpose. This does not deny the existence of truth in many places; it locates complete reliability in the Worw of God. "This is the unquestionable position of the Constitution of our Church. Machen says "This is wrong The Bible i a book of science of history" and be declared that as science and history it was infullibly true. Now whether the Bible is a book of science and history and infallible as such, as well as our in dlible rule of faith and practice, such a doctrine hot found in the Confession of Faith (Cf.A.A. Hodge, Popular Lectures p. 92) hatever our views on inspir. Han and inerrancy may be, to just allow room in our Church for all sho shide literally by the view of the Confection and for sen like Dr. Fr ncis L.Patton, who wrote in "Fundamental Christianity":

"Conceding now the inspiration of Scripture, you cannol on the account assume that it is errorless. You may say that beins inspired it is fair to empect that it will be preserved from error, but this is not evidence. We are accustoned in support of the inspiration of the Bible to cite its accuracy; inspired, let us say, because errorless. It is a different thing, however, to any errorless because inspired. To say that the Bible is trustworthy because of its accuracy is br implication to say that the Bible is trustworthy because of its accuracy is br implication to say that the Bible is seek truth and damy her right to see error. And it is a hazardous thing to say that being inspired the citle must be free from error; for then the discovery of a single error would detroy its inspiration. Nor have we any right to substitute the ord "increacy" for "inspiration" in our discussion of the Eible unless we are propared to show from the taching of the Bible that inspiration means increancy - and that, I think, would be a difficult thing to do.

"This will serve to show how it is that some at the present day are saying that unless the Bible is without error it cannot be trusted for anything, and also how foolish such a statement is. Is there anythin in all that is said about inspiration that can show us the exact area covered by in piration and can tell us how far the mind of the Spirit and the mind of the author more coextensive in the mitting of the Bible? Is there anything which assures us that Paul was as much and r the influence of inspiration in sending for his clock at Troas as in writin the Galatian Epistle? Then whatever you may think, however measurable it is to suppose that the Spirit and Paul were concurrently active and in the same degree in all that Paul wrote, we cannot claim that this is explicitly at ted or by fair informers logically deducible from snything said in the New Testament. With the decoder reverence for the Scriptures as the inspired word of Go, I m, nevertheless bound to any that different ces of opinion on this point must be allowed to exist, is they have alward existed, among Christians." (P. 163 f.)

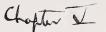
5. The third matter is the question of respect for constitutional provedure and authority. As to procedure I have already spoken, but is to authority, is it right for men to appeal to courts whose jurisdictions and decisions they do not respect? Dr. Machen warned the New Brunswick Presbytery of its incompetance to resist imagined allo wance, and another Presbytery as warned by a friend of his not to hear evidence adverse to an overture similar to Dr. Machen's. Then the New Brunswick Presbytery decided against him he sou ht to have his overture adopted in other Presbyteries where he himself had no standing. The the attitude has been taken toward the authority of the Gener 1 Accembly more than once. And "Christianity Today", in its report of Dr. Machen's address, sets up the astonishing doctrine that

the citation of the actions of past Assemblies is wearisome and indeterminate as bearing on questions of policy and order, and that all that concerns us is what future Assemblies shall do. It is quite true that within the Constitution each Assembly acts for itself, but it is preposterous to propose that the Church has no history, no valid tradition, no established principles, that may be abendoned or versed any year, and that meanwhile may be ignored. However reckless or lawless individuals may be, the Bourds and agencies of the Church are bound to carry out the determined policies of the Church. Does "Christianity Today" mean now to regard as inconsequential the actions and deliverances of all past Assemblies? Where did the Confession of Faith its 1f originate? That were a more ancient Assembly than any which I cited at the Presbytery of New Brunswick. And the adoption of the lestminster Confession and Catechians as the standards of our Church was an act pure and simple of the Synod of 1729 which preceded and corresponded to our General Ascenty. If the actions of past Assemblies are of no authority or consequence but only the actions of future assemblies hat becomes of our own standards and will not the Assembly of 1983, to wh ch"Christianity Today"looks forward to reverse past Assemblies be itself only another negligible past Assembly in a few months? What would Charles Hodge say about such lawlessness? (Cf His "History of the Presbyterian Church. Chapter I. page 92,123 f.) I know full well that "one Assembly is not bound by the acts of another", but I know, too, that there are limits to such independence and that the constitutional decisions of our assembly stand until con Ututionally reversed. I doubt the right of men to appeal to the General Assembly who regard so lightly the judgment of the Court to which they appeal and also their right to dely, as Dr. Machen har done, that our Church and General Assembly are evangelical and yet to make appeal to them to determine evengelical loyalty. Dr. Machen has said that he does not accept the General Assembly's expression of confidence in the Foreign Board. What moral right does he have therefore, to appeal to it for the expression of its lack of confidence? Men cannot play fast and loose with the highest court of the Church in this way.

In these three respects- attitude to the Bible, attitude to the Confession of Faith, and attitude to our government and polity, Dr. Machen's statement at the New Brunswick Presbytery was not true Presbyterianism.

And yet one concluding word. The Presbyterian Church has two marks, narrowness and breadth, the narrowness and breadth of what it believes to be the truth. There is room in it for Dr. Machen and his view and there is room also for others whose views and attitudes differ from his but who stand also upon our confecsional standards and within our Constitutional Liberties. No one group may exclude the others or claim sole legitimacy, provided we accept and obey the Constitution which includes also the Standards. And such acceptance and obedience, if called in question are not left to individuals to prenounce judgment huppers to be determined by the processes of our law.

It follows that the agencies of the Church should be amenable to and representative of the Church, its Constitution, its tradition, its spirit, its complete membership.



A Statement by Mr. Robert E. Speer to the Presbytery of New Brunswick at its meeting in Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethron:

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Prosbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in hehalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of proceedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in precoding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture to the General Assembly in four sections which should be dealt with carefully and fairly one by one.

I. The first section is that the Goneral Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on procisely the same constitutional basis and sustain to the Assembly and the Church tho same constitutional relationship. It would be unjust and unfair for the Presbytory to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.

2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

3. The first clause of this section proposes a calculation of wholly dubious significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.

The remainder of this section embodies identically the 4. principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. Theother overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is therefore the judgment of the Judicial Commission that the overture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and olders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. The other overture was referred to the Committee on Bills and Overtures, of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.

II. The second section is that the General Assembly be asked:

"To instruct the Board of Foreign Missions that no one who denies the absolute necossity of acceptanco of such verities by every candidate for the ministry can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tubersulosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by tho Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Presbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exercised the greatest care in seeking a vital evangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; escended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad." The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their docision. The law of our Church and the repeated actions of the General Assembly answer these inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Beards have no authority to sit in judgment on Ministers:"

"a. In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Prosbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts. 1830, p. 290."

"b. In all questions touching ... the character of ministers, the Board of Home Missions, in cases of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery. 1883, p. 644."

Repeated Assembly action have declared this to be the law of the Church. See Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1895 in connection with a very difficult case and the Beard, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Presbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty years, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytery. This rule should exempt the Board from all difficulties and discussions in such matters. It regards its function as that of an Executive Body charged with the propagation of the Gospol under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all doctrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the views which he hold, as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Prosbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the Presbytery.

"This plan also will readily discover any theological deficiency or error in the student; and it will only make anxious the minds of these who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: 'The Board reaffirms its adherence to the principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Beard directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal.""

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full. glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is that the Assembly be asked

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

1. What does Jesus Christ mean to you personally?

2. What place and meaning has prayer in your life?

- 6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
- 8. What is your attitude toward the view that missionaries frankly and without apology should seek to pursuade men to become disciples of Jesus?
- 12. What would be your general method of approach to the adherents of other religions?
- 29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
- 30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
- 32. What reservations would you have in complying with a request to give up personal habits which might be felt to lossen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
- 33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

29. What Bible training have you had?

45. What do you personally think of Jesus?

46. In what ways have you helped others to a personal commitment to Jesus Christ?

47. What is your practice in personal prayer?

48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your opinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my desk after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture to the Assembly is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There are dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of our nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There <u>are</u> dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government, Chapter II, par. 2). In 1887 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet the Protestant Episcopal Commission,

"We recommend that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth.

"We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.

1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.

2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children.

3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."

(3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass."

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincero desire that the conference asked for may lead, if not to a formal energy of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth." This Committee on Church Unity thus established was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields," and urged the development of union Presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation. (General Assembly Minutes 1905, p.120)

"We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

Other Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tompt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many

Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths.'"

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly no ted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by tho Standing Committee on Foreign Missions, under the chairmanship of Dr. Maclennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold aloof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the Presbytery of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19, 1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

- 'Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
- Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?
- 'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice? Do you sincerely receive and adopt the Confession

of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries

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are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. Ιf there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way. While the Bcard is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the The overwhelming need for colleges, seminaries, and field. medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. When a question arose regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Beard to take thom up with the institution concerned and the Boards of the other denominations associated in it. If agroement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

"The Board makes these statements in the hope that they will clear away any misapprohension that may be in the minds of some of the friends of missionary work. The Board entreats the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

'The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to pursuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.'

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander, who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man, Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind.... "I was ordained to the ministry in the Old School, Presbyterian Church, January 20, 1870... "I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary, died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge.... The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings rogarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such Presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had donc. The Board at once conferred with Dr. Wilson and he made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon Maclennan was Chairman, and which contained a number of the most conservative ministers of our Church. Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. Maclennan reported among the resolutions of the Committee, which the Assembly adopted unanimously, "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

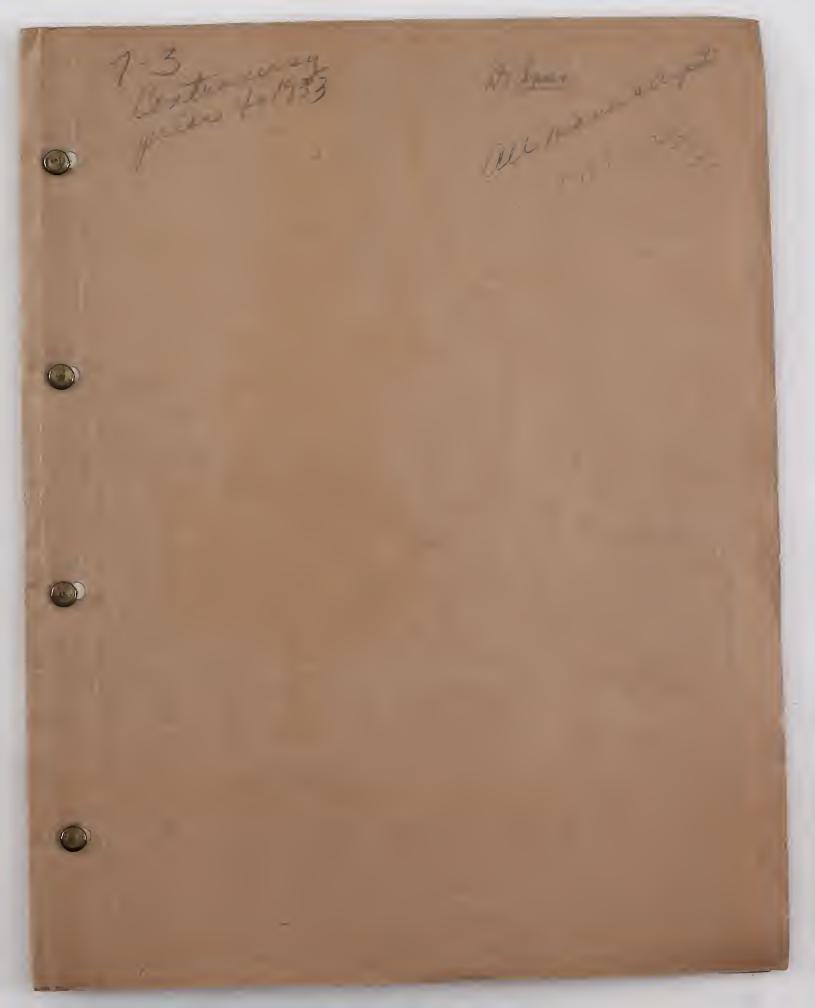
I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of cur Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration." In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern, but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separation", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help ono of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. And in such positive doclarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethren.





The General Assembly will have before it several overtures relating to the Board of Foreign Missions. Some of these express the confidence of the Presbyteries in the Board and others distrust. Of the latter, two are now known, one from the Presbytery of Northumberland and the other from the Presbytery of Philadelphia. The latter was first presented by the author, Dr. J. Gresham Machen, to his own Presbytery, the Presbytery of New Prunswick and was decisively defeated by that Presbytery. Later it was adopted by the Philadelphia Presbytery, which, however, at its earlier meeting on April 3rd, had adopted the following statement;

Approved Report of Special Committee on Foreign Missions.

"Your Conmittee on Foreign Missions has given prayerful and careful consideration to the criticisms of our Board of Foreign Missions offered by the Rev. John Clover Monsma, the Rev. H. Mc Allister Griffiths, and others. These gentlemen were invited to neet with the Committee and were given unlimited time to present their views. At the Request of the Committee, Messrs. Monsma and Griffiths furnished written statements of their position, hereto attached. A revised form of that of Mr. Monsma has been printed and furnished to members of the Presbytery.

"In addition your Committee had before it a written repby of a representative of the Board of Foreign Missions to the criticisms, and also listened to the personal statements of Dr. Bobert Littell and Dr. Cheesman Herrick, members of the Board of Foreign Missions. We also considered the "Action of the Board of Foreign Missions regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry", Dr. Speer's survey of the Laymen's Inquiry under the title of "Re-Thinking Missions Examined", and other papers bearing on the situation.

"We would especially commend the straight-forward evangelical loyalty of the Board as expressed in its "Action regarding the Report of the Appraisal Commission of the Laymon's Missions Inquiry", issued under date of November 21,1932; particularly the following statement:

"The Board affirms its abiding loyalty to the evengelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, 'to some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Mim known as the Pivine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Thurches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.""

"We commend most heartily and enthusiastically Dr. Robert E. Speer for his masterly presentation of our Church's position in his "Ro-Thinking Missions Examined", and we would here record our utmost confidence in his fine loyalty to our Lord and His great commission as evidenced through the years of his splendid service to the Church.

"Opinions were freely expressed by the brethren presenting the criticisms, but in the judgment of your Committee sufficient proof was not offered relating to specific cases as to justify us in sustaining the criticisms.

We recommend that no action be taken on the overture to the General Assembly proposed by Mr. Monsma; we offer the following Resolution to be transmitted to the Board of Foreign Missions:

"WHE'HAS, Pearl S. Buck, a missionary under appointment by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has written various articles, refiews, and letters, which are clearly at variance with the declared sims and policies of the said Church and Board, therefore,

"BE IT RESOLVED, That the Presbytery of Philadelphia requests the Board of Foreign Miss ions to ask the resignation of Mrs. Pearl S. Buck as a missionary under its care; and that it further requests the Board of Foreign Missions not to publish, advertise or distribute the mission study books for children prepared by Pearl S. Buck, as authorized by the Board."

Attest. -----I. Sturger Shultz, Stated Clerk Presbytery of Philadelphia."

this Presbytery The overture of Dr. Machen, which is subsequently edopted and the everture of the Northumberland Fresbytery cover substantially the same groundand an answer to the former will deal with the full substance of the latter.

This present statement is designed, then, to deal with Dr. Machen's overture. This overture has been supported by a pamphlet by Dr. Machen entitled "Modernism and The Board of Foreign Missions in the U.S.A." and by the address of Dr. Machen in presenting his overture to the Presbytery of New Brunswick on April 11, 1933. A more detailed overture of the same general character had been presented to the Presbytery of Philadelphia, by the Rev. J. C. Monsma, then General Secretary of the Reformation Fellowship, but later "dismissed" (See "Christianity Today", mid-April 1953, last page), and was rejected by the Presbyter; of Philadelphia and answared in its action of April 3rd. Mr. Monsma issued a pamphlet in support of this overture which covers some of the same ground and is of the same general nature as Dr. Machen's pamphlet. It would seen wise, accordingly, to attempt to deal in essential matters with all these four documents; namely, (1) Bre Machan's overture adopted by the Presbytery of Philadelphia, (2) his pamphlet, (3) his address at the New Brunsdick Presbytery as reported in "Christianity Today", Mid-April, Volume III, No. 12, and (4) Mr. Monsma(s pamphlet, "The Foreign Mission Seduction in the Presbyterian Church in the U.S.A.

It is a mistake to suppose, however, that B: Machen's attitude is due to the arguments set forth in his pemphlat and address or is likely to be modified by any answers to these arguments. For some years, and antecedent to most of his present allegations, he has felt and expressed his distrust, and opposition to the Foreign Board.

In 1986 he declared his opposition both to the Bord of National Missions and to the Board of Foreigh Missions. In the spring of 1929 he prepared a paper entitled "Can Evangelical Christians Support our Boreign Board," and sent this to me for examination and criticism. I wrote to him very fully with regard to this paper. He was not convinced by my reply but the paper was not published. I have no permission to publish it now but I am free to publish my reply as covering the objections which he made then and some of which are repeated in his latest comphlet. My ensuer is found in this present perphlet as Chapter I.

Chapter II is a reply to Dry Machen's pauphlet, "Modernian and the Board of Foreign Missions of the Présbyterian Church in the U.S.A."

Chapter III is a letter from my essociate, Dr. Scolt, to Dr. Littell, of the Tioga Presbyterian Church in Philadelphia, who is a member of the Board, in concent on Mr. Monsma's statement as presented to the Presbytery of Philadelphia in November 1952, which was considerably toned and modified in the printed form in which it was later distributed.

Chapter IV is a reply to Dr. Machea's address at the Presbytery of New Erunswick as reported in "Christianity Today", and remembered by those who heard it.

Chapter V is the statement which I made, at its request, to the Presbytery of New Brunswick at its meeting on April 11, 1983 dealing with the specific proposals of the overture presented by Dr. Machen.

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CAN EVANGELICAL CHRISTIANS SUPPORT OUR FOREIGN BOARD?

An Inquiry Presented for the Consideration

of the Evangelical Members

of the

Presbyterian Church in the U.S.A.

By

J. Gresham Machen

April, 1929

Every agency appealing for funds should be willing to give an account of its stewardship to those to whom it appeals. This principle applies to the Board of Foreign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors think that their gifts are belng devoted by the Board to the ends for the sake of which they have contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

There are some contributors who need have no hesitation about continuing their support of the Board. Those are the contributors that are interested in the social or material or educational aspects of the Board's work. It is perfectly clear that our Foreign Board is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other contributors who may well have grave doubts as to whether they are justified in continuing their gifts. These are the comtributors who are interested in propagating the gospel of Jeaus Christ as it is contained in the whole Word of God. Can these Bible-loving and Bible-believing Christians conscientiously continue their support of our Foreign Board? About that question there is widespread doubt.

Obviously the question cannot possibly be answered by pronouncements of the General Assembly; for the distrust which evangelical Christians have with respect to the Board itself applies in equal measure to the Assembly. When, indeed, the issue between the Bible and modern unbelief is clearly pre- $\{\mathbf{I}\}$ sented, the Assembly usually stands on the side of the Bible: repeated pronouncements have affirmed that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of our Lord. (2) are essential doctrines of our Faith. But these pronouncements have been made, practically speaking, a dead letter by the fact that the machinery of the Church is almost altogether in the hands of those who are concealing the real gravity of the situation that exists. Evasive reports as to the state of the Church, like that of the Coumission of Fifteen of 1925-1927, will hardly restore the confidence of evangelical Christians; on the contrary, they will in the end do more to destroy confidence than any open presentation of the facts could possibly do. If, therefore, the Foreign Board is to regain the lost confidence of evangelical Christians

(1) The Assembly stood on the side of the Bible in the "Cantz case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Bible and in favor of modern unbelief, but only because of the fact that the Moderator, Dr. Speer, quite illegally permitted the representatives of the Synod of New York, who were parties in interest, to vote in the case.

(2) See the pronouncement of the General Assembly of 1910 confirmed by that of 1923 (Nimites, 1923, p. 253).

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in the Church, it cannot do so by any appeal to ecclesiastical committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously contribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall merely refer to certain disquieting facts which have come under my immediate observation. Those disquieting facts concern, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. Robert E. Speer.

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With regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been thrown into close spiritual contact with a large body of young men who graduate from our Seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the gospel of the Cross of Christ; and, in particular, they differ widely in the degree of bravery with which they are resolved to proclaim that gospel in the presence of the undelief now rampant in the Church. But the large majority of them indeed a proportion truly amazing in view of the hostile

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forces now abroad in the world - have resolved to stand firmly for that gospel of the Gross, and firmly against the current indifferentism and unbelief.

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Some of these men have cherished as the ambition of their lives the thought of going to the foreign mission field. At last the time approaches for the realization of their high resolve. They most in conference with representatives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men commended for the clearness with which they recognize the insufficiency of all other ways of salvation save the Cross of Christ considered as a substitutionary death for our sins; are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agnostic Modernism; are they encouraged to trust, not in ecclesiastical combinations of human influences, but simply and solely in the Spirit of God making use of the blessed gospel that the Scriptures contain; are they commended for their understanding of the distinctiveness of our Reformed Faith over against various subtractions from the full Scripture doctrine of the grace of God; are they confirmed in their sense of the high liberty of the Presbyterian minister whether at home or abroad? I can certainly, to say the least, find no clear evidence that such is the case. On the contrary, these young men, so far as I can judge by the spiritual effect on them, are given the impression that they are expected to conform to

the policy of church cooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

My impression with regard to this matter is strengthened by the official "Candidate Reference Blank" which I have received a number of times from the Board when information is requested regarding prospective missionaries. That reference blank includes emong commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress in spiritual truth", "sanity" (explained as "absence of tendency to extreme views"). Clearly a high mark with regard to these qualities is treated as being in the candidate's favor. No doubt there is a sense in which these questions can be answered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to tolerate the point of view of those who are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in

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his understanding of the great issue between supernaturalism and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual <u>attainments</u> as over against his intellectual <u>capacity</u>; there is not one word to determine his knowledge of the contents of the gospel. Such a questionnaire, because of the choice of leading questions, creates very plainly the impression that "tolerance of opposing views" is far more valued by the Foreign Board than loyalty to the whole word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question (Section I, question 17):

> Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, certainly how any Protestant, can possibly answer such a question in the affirmative. The Rev. Lindsay S. B. Hadley, indeed, the Gandidate Secretary of the Board, in his letter to me of March 8, 1928, distinguishes between "opinions" and "convictions":

> This question, as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout.

But in making this distinction between opinions and convictions,

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Mr. Hadley seems to differ sharply from the form of government of our Church, shere, in Chapter I, Section iv, it is said:

> and that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are (italics mine).

Here the word "opinion" seems clearly to be used in the sense in which Mr. Madley uses the word "conviction". And surely, in this difference, the Form of Government and not Mr. Hadley is right. The man who does not share a certain view is always inclined to regard that view as an "opinion"; the man who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christian, in this day of widespread defection from the faith, can possibly answer in the affirmative the question in the application Form.

This impression is deepened by an examination of Section IV in the Application Form, which deals with "Religious Axperience". That section is declared by the Candidate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

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This Question (Question 17 of Section 1), as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are very definite. (italics mine).

Let us now turn to those statements which Mr. Hadley declared to be "very definite". The only questions in the sections which can by any chance be referred to are Questions 3,5,6. The last

two of these read as follows:

b. Bo you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master?
c. Is it your purpose to make this the chief aim of your missionary career, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"? Surely the adjective as applied to them is strangely misplaced; for the questions are utterly vague. All the terms used -"Daviour", "Lord" and "Master" - are used today in such widely diverse senses that the questions could be answered in the affirmative by men who from the point of view of the Bible and of evangelical Christians are unbelievers of a very thoroughgoing kind. That the Candidate Secretary of our Board of Foreign Missions should speak of such studiedly vague language as being "very definite" raises in very insistent fashion the question whether evangelical Christians can possibly continue to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which reference has just been made. That question is question S. It reads as follows:

> 3. Have you any views which might prevent your harmonious cooperation with the missionaries of the Presbyterian Church?

This question must surely be taken in connection with Question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. What may those "opinions" be which the candidate must, on occasion, be allowed to over-ride his own?

The impression has certainly been made upon some candidates that among the opinions which he is required to allow to over-ride his own are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its enemies the "Continuing" Presbyterian Church) is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board.

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Mr. Hadley says that that is not the case; yet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordnace with a majority vote, as though he were merely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracle of our bord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. What guarantee has the candidate that <u>such</u> opinions are not represented on our mission field, and that it is not to <u>such</u> opinions that he is being asked by question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same that Mr. Hadley, the Candidate Secretary of our Foreign Board,

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is himself a signer of the Affirmation. This secretary who fills this peculiarly important position, who stands in this peculiarly intimate relation to the men who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Auburn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board than merely by the presence of an Affirmationist in the position of Candidate Secretary. No less than four among the fifteen ministerial members of the Board are signers of this notable anti-evangelical pronouncement. And what, in this situation, is the attitude of the staff, as distinguished from the governing members, of the Board? Dr. Hobert E. Speer, surely, is qualified to give the answer. His answer is given in a letter which he sent to me, jointly with Dr. John A. Marouis of the Board of Mational Missions, on May 6, 1926:

> First - all the members of the Boards of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. We know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board were

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signers of the Anburn Affirmation. Yet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer! What possible confidence can really consistent evangelical Christians have in Boards whose Standards of what is truly and loyally evangelical are such as that? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-essential? Certainly it is a kind of mission work which no consistent evangelical Caristian can support.

Is it such questions with regard to which candidates for the mission field are required to show "tolerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men who are lukewarm in their testimony against Modernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is hostile to repeated pronouncements of the General

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Assembly. But that is not the serious objection to it. The really serious objection to it is that it is heatile to the Word of God.

II.

A second cause of disquiet regarding the Foreign Board is found in the utterances of Dr. Robert E. Speer.

Among those utterances, one deserves special attention. It is the booklet, "Are Foreign Missions Done For?", which Dr. Speer has recently distributed widely in the Church. "This little book", says the preface, "is an attempt to meet fairly and honestly some of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its author to be an apologia for the work of our Foreign Board. Here then, if anywhere, the evangelical Christian might fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

Are such expectations satisfied? We are obliged to say very plainly that they are not. Far from setting forth any clearly evangelical position on the great specific questions that agitate the Church, Dr. Speer's book from beginning to end is dishearteningly evasive and vague.

This vagueness appears in most distressing form just when the author seems to suppose that what he says is

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particularly clear. No loss than twice in the course of the book Dr. Speer quotes an utterance made by a conference (1)That utterance, he says. held at Princeton in 1920. has "nothing uncertain or confused" about it; "it is definite and comprehensive" (p. 56). The evangelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the utterance must set forth in no uncertain terms the authority of the written Word as over against the current mysticism that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary, of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God.

Are such hopes realized? What is this evangelical utterance which Dr. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

> The supreme and controlling aim of foreign missions is to make the hord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these

(1) Pp.56,81. In one other place, also, a practically identical declaration is quoted (p.64).

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disciples into Christian churches which shall be self-propagating, self-supporting, and selfgoverning; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

Such is the utterance which is declared to be so definite and so clear! No doubt it will seem clear to the agnostic Modernism that is rampant in our Church; for it is couched in just the vague, ambiguous language that modernism loves. All the terms, "Lord", "Bivine Saviour", "disciples", and, alas. "Jesus Christ" - are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the grand particularities of the Christian faith. The utterance speaks of "the spirit and principles of Christ"; but "spirit" is spelled with a small letter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Jesus as Saviour, but there is nothing about the sin from which He saves or the Cross by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ", but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from wrath to come. In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the

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word of God, and that the heart and core of the message is found in redemption by the precious blood of Christ. Yet Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the (1) more important of the Findings of this Conference". We can only say that if this be the answer which our Foreign Board has to give regarding the content of the Christian message, then it is difficult to see how evangelical Christians can continue their support of the Board. So far as this declaration indicates, the Board may be propagating the vague "other gospel" of non-doctrinal Modernism just as probably as the blessed gospel that the Bible contains.

The vagueness that characterizes this utterance also characterizes the whole booklet of Dr. Speer. There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all), no mention of the supermatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death (2)

of Christ? What sort of gospel is it from which all

(1) Then follows (pp.81-85) the paragraph quoted above and a fuller transcript of the findings of the Conference, which, however, does not really go beyond this paragraph so far as questions of principle are concerned.

(2) There is one bare mention of "the Crucified and ever Living Lord" (p. 37).

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that makes a gospel has thus been left out? In this vague message the offense of the Cress is done away, but so is the glory and the power.

In one thing, indeed, we agree heartily with Dr. Speer. We agree with him heartily in holding that foreign missions are not "done for"; we agree with him heartily in holding that the "missionary enterprise" is the greatest enterprise in all the world.

Some of the testimonies to which he appeals seem to us, indeed, very unconvincing. These are the testimonies of non-Christian men in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftinese of Jesus' teaching and example, to the transforming power of His "principles". Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching the real Christ? The plain fact is that the real Christ advanced stupendous claims. Unless those claims are true, He is not a perfect ideal at all. He uttered a "hard saying"; and many of His former followers went back and walked no more with Nim. Has that hard saying been kept in the background today, that Jesus night win this superficial and patronising favor among those who have not been born again? Could that favor ever have been won if missionaries had put

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Calvary in its proper place, if they had been willing to bear the offence of the Cross? Such questions do arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

We do not, indeed, undervalue a good testimony to Christian living by those who are without. How often in recent years has such tostimony been wrung from unwilling lips by those who amid the fires of persecution have been true to Jesus Christ! Still, the message of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offence of it is avoided, we are inclined to doubt the faithfulness of the preaching. God grant that the Church, both at home and abroad, may never be ashamed of the offence of the Cross!

But if we differ from Dr. Speer in the arguments by which we defend foreign missions, we agree with him with all our soul in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed, far more poignant is our sense of the need of foreign missions than is his. For we do not share his favorable view of (1) human nature; the primary fact, we hold, is that mankind

(1) "What is needed" Dr. Speer says (p.41), "is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." What a difference there is between this teaching and Jesus' words to Nicodemus: "Ye must be born again"! Compare the beginning of Dr. Speer's book, "The unfinished Task of Foreign Missions (1926), where, on pp. 10f., the use of human goodness - illustrated by Jerome K. Jerome's "Passing of the Third Floor Back"-is represented as being the method of Jesus!

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everywhere is lost in sin. We cannot keep that fact in the background as Dr. Speer does. It and it alone constitutes the really profound need of the world. How great then is the obligation to preach the one message that will save lost sinners and bring them into peace with God:

But where is that message to be found? Where are missionaries to find the message that they shall proclaim throughout the That is surely a basic question. Yet no clear answer to world? it can be found in Dr. Speer's book - - certainly not the true answer. Dr. Speer speaks of "the search for the infinite riches of God in Christ" (p.37), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet". (p.46). We cannot help feeling that the Bible is here removed from the unique place in which it is put - and rightly put - in the Standards of our Church. New exposures of truth, Dr. Speer says, are to be expected from Christ or from the New Testament or from the Holy Spirit. What boundless confusion is here, what woeful lack of clearness as to (1)the very foundation of all missionary work!

(1) Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p.44: "Deeper and more religious meanings than we have everproclaimed are discerned in the Cross of Christ, revealed, and illustrated in the war." Does Dr. Speer mean that these new "meanings" are deeper and more religious then these that are set forth in the fifth chapter of II Corinthians or in the eighth chapter of Romans? And have these Scriptural "meanings" never be a proclaimed from New Testament times until the World War? Ah, how far are we here from the majestic simplicity of the gespel of the Cross:

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What is the missionary to say when he begins work on his field? Is he to appeal to a Christ in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has described the basis upon which all the teaching of our Church rests - - namely, the authority of the blessed written word of God.

Very different should be the attitude of the true missionary of the Cross. His function is a humbler function, and yet a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experiences of his own for the content of his message, but simply to set forth what is taught in God's Word -- both in the Old Testament and in the New Testament, both in the words of Jesus in the Gespels and in the words of the Holy Spirit in the Epistles of Paul. The function of the true missionary is simply to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his own soul the living Saviour whom the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone.

When the message is based upon the Bible alone, the content of the message will be very different from that which now is

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Gone will be all vagueness like the vagueness of Dr. heard. Speer's little book. Instead, there will stand out the great verities which the Church is commissioned to set forth -- the awful holiness of God, the deadly guilt and power of sin, the true deity of our Lord and Saviour Jesus Christ, His virgin birth, His mighty miracles, His obedience to the law, His rightcousness with which believers are clothed, His sacrifice to satisfy divine justice and reconcile us to God. His glorious resurrection in the body in which he suffered, His ascension into Heaven, the sending of the Holy Spirit, the utter powerlessness of man, the sovereign grace of God by which alone are made alive these who were dead in trespasses and sins, the new and right relation to God received only by those in whom the Holy Spirit has wrought faith, the new walk and conversation of those who have been received by God and made alive from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when He shall come to judge the world.

A new and glorious day will it be for a distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of mem's hearts to God's holy Word. Meanwhile there are those who already love and honor that Word. What shall they do in the present day? Can they continue to support a mission agency that has wandered so far? There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Speer's little book with care.

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CONCLUS ION

shat, then, should evangelical Christians now do? Can they conscientiously continue their contributions to such a Board?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gospel as it is set forth in the whole Word of God. Those faithful missionaries of the Cross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for those faithful missionaries, evangelical people cannot withhold their support of the present Board.

But has the time not come for the establishment of a truly evangelical missionary agency in the Presbyterian Church — an agency to which evangelical Christians can contribute, not with hesitation and distrust, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glories of the Reformed Faith as they are found in the Word of God? The question may well be raised; it may well be commended to the prayerful consideration of that large body of Christian laymen in our Church who love their Bibles and the crucified Saviour set forth therein, who know that the "principles of Jesus" will never save the world — nor what Dr. Speer calls His [1] "redeeming life" — but only His precious redeeming blood,

(1) The melation of the Foreign Missionary Enterprise to the World Situation Today," in Christian Students and World Problems, 1924, p. 139.

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who are not seeking the patronizing testimony of non-Christian men, which Dr. Speer rehearses at such length, but who are willing to bear the offence of the Cross.

If such an evangelical agency is formed, its virtues must be not merely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defence of the present Board; its representatives seen to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. "Be definite in your charges", they say in effect; "point out individual missionaries against whom charges of heresy can be preferred, or else keep silent with your criticism and continue your support." What is the trouble with such a line of defence? Is it not that the defence is negative merely? The assumption seems to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these gentlemen really understand any better than that the point of view of evangelical Christians in our Church? Cannot they understand that what evangelical Christians demand is not an agency that avoids denying the gospel of the Cross of Christ, that perhaps pays perfunctory lip service to it on explicit demand, but an agency that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and

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dying men? If in answer to the present paper Dr. Speer should affirm his belief in the atonament of Christ -- that heart of the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away - - if he should affirm his belief in the virgin birth of Christ, and in the other four basic elements of our faith to which the Auburn Affirmationists have done despite, if even he should affirm his conviction of the necessity of these beliefs, still our objections would not really be removed. What we long for is not a missionary agency that affirms belief in the essential things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the time. The difference here concerns the question where the really central emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Beard upon the world? Is it the preaching of Christ crucified -- not in some pale modern senso, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board? But if not, we must seek some other agency that will proclaim this thing which to us is the breath of life. Christ has bought us with His own precious blood. Were be to us if we proclaim, either by our words or by our gifts, some other gospel than the gospel of the Cross. And may God show us how we can best proclaim that gospel through the length and breadth of the world!

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Chapter I

April 30, 1929

Professor J. Gresham Lachen, D.D., Box A., Princeton New Jersey

Ly dear Dr. Machen:

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelical Christians Support our Foreign Board?" which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteously added that you would be grateful for any assistance that I might render to this end. I am very glad to respond and to try to help you to an affirmative answer to the question in your paper. I believe that my own Christian convictions are not less evangelical than yours, and I believe that our foreign missionary work and workers are also truly evangelical. If I were not convinced of both of these things I should not be associated with our Foreign Board or with the Presbyterian Church. And I use the word evangelical, as will appear, in its plain and honest sense of fidelity to the full Scriptural warrant and content of the Gospel.

I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is con-tained in the whole Word of God" appears to me to be unjust and untrue and un-Scriptural. It is of course possible to divide the first from the second but not the second from the first. The Cospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Cospel. Furthermore, it is by the expression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed, in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Cospel and in these languages old words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it than here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suffice: "In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must

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be evangelistic. Such work is useful as securing friendship, removing prejudice. representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Times of critical need may occur, as in great famines and pestilence. when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Cospel. the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide, through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropic and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and influence. A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence." I think it is an error in your paper and in all your books that you do not adequately recognize and set forth the full doctrine of the scriptures, namely, that the Cospel is to be preached not by word only but also and not less, or less fundamentally, by deads of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as mumerous and of as true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

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2. It is not for me to presume to defend the General Assembly and the Church at large against your expressions of distrust or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Cospel, but I believe that it is officially and really a truly evangelical Church and I believe, too, that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, who feel and express distrust, but I believe you and they are mistaken in this and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footmote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Accerator. As to my action in connection with Judicial Case No. 1, I erred in unwittingly failing to note and to prevent the voting of members of New York Symod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over, but if this matter is to be brought forward the whole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign Missions, of which Dr. MacLennan was J. G. Machen.

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Chairman and Br. Robert Dick Wilson was a samper, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals, and the proclamation of the Gospel which, however, the Committee did not feel bound to describe and define. These were four of the resolutions:

"That while maintaining loyally the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hitheFto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races cry out, consciously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through the grace of God, this Assembly here and now dedicates itself and calls upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of fils Leadership in the supreme task of making the Gospel known to all mankind and of establishing His Kingdom over all the earth."

5. You describe the impression which you say is made upon the minds of Princeton Seminary students by their conferences with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think, not been questioned. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted throughout the Church. As to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because of doctrinal convictions. The only specific case which you cite, of the young man recently who had been working in the Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate, and was at once and joyfully appointed. J. G. Hachen

The men wanted for foreign missions are men who firmly believe and who know and have experienced the Gospel of the New Testament, and who are able and ready to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is eagerly seeking for them. And when they are found they are counselled to stand fast in the Scriptural faith and to go forth to proclaim the message of the to spel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. George Alexander's sermon at the Post War Conference of the Board and all the Missions, entitled, "The Cospel of Paul."

4. You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifth items of character and equipment which are mentioned these three - "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity", explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries: There are, to be sure, limits to toleration, just as to some other virtues, and it is not always easy to fix these limits. In your book on "The Origin of Paul's Religion" you carry as a scholar with great urbanity, the limits of tolerance of the point of view of others far beyond the point where any one would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers simply that. And this Charles Hodge defended and advocated at the meeting of the Evangelical Alliance in New York in 1873 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when, referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities, they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who hold the evangelical convictions of our Church to work together in harmony and good will and mutual tolerance.

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Savieur Jesus Christ." "Long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "To walk worthily of the lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages! It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views." Certainly the opposite of these qualities is not desirable. How carefully in your books do you guard against certain extreme views regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many others! And how earnestly Paul counsels men: "Let your moderation, your forbearance, be known unto all men." "God gave us a spirit of power and Love and of a sound mind." "Boberness" is one of his emphasized virtues and Peter's, too. "Be ye therefore sober and watch unto prayer." "Wherefore girding up the loins J. resnam Machen

of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (C1. Gal. V. 23, 11 Peter 1.6).

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And note the place of these questions and their relationship to other questions in the blank. "Telerance of the point of view of others" is part of the eighth general subject. "Teamwork Qualities." Four are mentioned, as follows: "a. Tact. b. Telerance of the point of view of others. c. Selfcontrol. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The teath subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b. Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are: "a. Desire to progress in spirittual truth. b. Engerness for Christian service. c. Sanity. (Absence of tendency to extreme views)." Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

To twist these simple and reasonable and wise questions and to freight them with suspicion is an untrue and unjust note in your paper.

5. You say that in the "Candidate Reference Blank" "there is not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Prequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. W. Maxton and Dr. Robert Russell Booth and Dr. John Fox, who were then members of the Board, were particularly concerned in the decisions reached, and in 1893, 1910 and 1921. (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank", namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disquali-fy the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions: "What is your habit in devotional Bible study and prayer?" "Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?" "Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"

(5) By requiring from every candidate, ordained and unordained, a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b) Your Christian development and experience; (c) Your motives in seeking missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate who is not under care and examination of a Presbytery:

"The Content of your Caristian Message.

This question is vital. You propose to go to a foreign land if order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

Possibly you may never have seen this last statement. It has been in use for the past six years.

In the light of these statements I think your criticism of the blanks is untrue and unjust.

6. You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refar to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. These men were wide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the sest missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the question of temperament and ability to work in fullest harmony with people in the small group which is usually found in a mission station."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out, in other ways.

7. You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, hord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague." That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them

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and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Cospels, in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am content.

8. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board "were signers of the 'Auburn Affirmation'", and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation." Hor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declaration:

"We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordination, 'as containing the system of doctrine taught in the Holy Scriptures.' We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers.". ***

"we all hold most earnestly to these great facts and doctrines (i.e., the inepiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He roce from the dead and is our everlasting Saviour; that in His earthly ministry He wrought many mighty works, and by His vacarious death and unfailing presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

9. The second part of your paper is devoted to my "utterances" as a "cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to self-defense. I have been associated with the foreign mission work of our Church in our Board for thirty-sight years. I have tried to serve faithfully and efficiently and I do not think the service needs to be vindicated to men. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need much concern us, and you and I are both clearly known to Him. But one is glad of the opportunity to bear his Christian witness to our glorious Lord and His Gespel and to seek to relieve the foreign mission cause, to which long ago I gave my whole life from the suspicions and distrust which you think my utterances have brought upon it. J. G. Machen

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The chief ground of complaint and criticism in your statement with regard to me relates to the little book "Are Foreign Missions Done For?" and its statement of the mims of foreign missions. Insemuch as this statement of aim is quoted in the book from the Board's Manual, where it has stood in its present form for many years, I am glad to retire for a time, with the little book, into the background and shall take up your attack on the statement of the missionary mim, to which also reference was earlier made. The statement which you criticize is as follows:

> "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, selfsupporting, and self-governing; to cooperate, so long as mecessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

You object to this as "evasive and vague" and because it does not explicitly "declare the absolute necessity for every missionary of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God."

In reply I would say: (1) This statement of the supreme and controlling aim of foreign missions was prepared in its present form by a committee of the Post War Conference of the Board with representatives of the Missions held at Princeton in June 1920. The Chairman of this committee was the Rev. J. Talter Lowrie, B.D., of China, later secretary of the Bible Enion of China. It was he who helped to form this statement, which the Conference unanimously adopted for just what it was intended to be, no more and no less. It was not a statement of the doctrinal content of the Gospel message. It was the briefest possible declaration of the central purpose of missions with due subordination of its various elements. That central purpose most assuredly is to make known our Lord Jesus Christ the Saviour of the World. (2) The statement is absolutely and faithfully Scriptural. It gathers together the words and thoughts of the Great Commission in its various forms: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, given unto me in the name of the Father and of the Son, and of the Hely Ghost." "And He said unto them, Go ye into all the world, and preach the Sospel to every creature." "And ye shall be witnesses unto me both in Jerusalem, and in all Juden, and in Samaria, and unto the uttermost part of the earth."

All your criticisms of the aim as stated are equally applicable, some of them more so, to the last commands of our Lord. These commands do not mention the things you require to have mentioned. They do not contain certain ideas which you disapprove. Your views explain away and even attack the clear meaning and the very words of the Great Commission as Matthew records it.

(3) You summarize your criticism of the statement of aim by saying "In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the Word of God, and that the heart and core of the message is found in redemption by the J. Gresham Machen

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precious blood of Christ." I think that any fair and candid Christian mind will find not only a hint of these things but far more than a hint in the plain, honest words of the aim if honorably and fair mindedly construed. These and other elements of the Gospel would be included in a statement of the content of the message which the missionary is to make known, but they do not naturally or essentially fall in a sentence-statement of the central and controlling aim. That aim is to make our Saviour and Lord, Jesus Christ, the Son of God, known to the world. Paul writes to the Ephesians, "Unto me who am less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ." Some of those riches he proceeds to unfold but by no means all, and he makes no mention of some of the particulars in which, of course, he believed but all of which he never attempted to summarize in any statement of his central, single missionary purpose.

I think you make three great mistakes here (1) You confuse the statement of the aim of missions to proclaim the Gospel of Christ with the statement of the content of the message of the Gospel. (2) You allow your suspicion and distrust of others, your judging as you would not be judged, to deflect and poison your view. When you call Jesus Christ "Lord and Master" you say the words are used honestly, but when I call Him so, the words are used dishonestly. This is "untrue and unjust." It is more than that. Paul says explicitly, "No man can say Jesus is Lord but in the Holy Spirit." You appear flatly to dispute Paul and to believe that men can call Jesus Lord by the evil spirit. Our Lord spoke some stern words about this kind of judgment. (3) You unmistakably imply that the failure specifically to mention certain great doctrines is evidence that those doctrines are not believed.

10. I will go on to deal specifically with this point. You say that "the vagueness which characterizes this utterance (i.e., the statement of aim) also characterizes the whole booklet (i.e., "Are Foreign Missions Done For?") There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scropture (indeed no mention of Scripture as such at all) no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ."

Before examining this statement and the implications which you put into it and the inferences which you draw out of it, I wish to make my position unmistakably clear. I am an evangelical Christian believer. I accept all the facts, all the doctrines, all the truths of the New Testament. I stated my convictions summarily in an article in the International Review of Missions, October 1925, on "Missionary Cooperation in Face of Doctrinal Difference", as follows:

> "Before attempting to answer these questions, the writer of this paper ought perhaps, in order to avoid all misunderstanding, to state his own point of view. He accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly every article of the Apostles' Creed. No language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, 'the Word made flesh,' God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejoices with great joy in the miracle of the Virgin Birth and of the real Resurrection of Christ and of His future personal advent. He believes

that it is God alone who through Christ saves men, not by their characters, nor by any work of righteousness which they can do, but by his own grace through the death and life of His dear son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seen to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His redeeming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

> "There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for Him. There is nanght that we can say about God that we will not say also about Jesus, 'the Sch of His love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things, and in Him all things consist. And He is the head of the body the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross: through Him, I say, whether things upon the earth, or things in the heavens."

"se will say about Jesus all that all the creeds have said and then we will say that He is more than this. All that men have said or even can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here lot us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus."....

"But all words fall short of the reality with regard to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago J. Gresham Machen - 11 -

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we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our Hisen and Living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

"Nevertheless we can make our confession. We confess Him in the august symbols of our historic creeds and confessions."

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries and of the secretaries of our Board, "perfunctory lip service." If you do, you will have to answer before our Lord and Judge; may you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Matt. VII. I-4).

Now lot us examine this present criticism. (1) You say that my little book does not mention the Virgin Birth and its place in Christian faith. That is true. Neither is it mentioned in your book on "The Origin of Paul's Heligion." You there set forth the details of Jesus' life which were known to Faul but you make no mention among them of the Virgin Birth. The single mention of it in your book "What is Faith?" is in the question which is asked in a purely incidental and secondary way, "What has it (i.e., simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). You go on on this same page to state what we need to know about Jesus. You do not montion the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear montion in them, especially in a discussion of "That is Faith?" of all that the writer deemed essential. You mit the Virgin Birth in these studies of the content of Paul's Cospel and of the Christian faith and then condemn my poor little booklet on our foreign mission duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Patton has written a noble book on "Fundamental Christianity." Surely he will deal with the Virgin Birth here as you require. Does he? Not once does he mention it, save incidentally in the mention of the Virgin Mary and the Roman doctrine of the Immaculate Conception. In Dr. A. A. Hodge's "Popular Lectures on Theological Themes" there is, if I am not mistaken, a single reference to the Virgin Eary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth". It refers only to Roman ideas of the Virgin hary, and in the text the fact and the doctrine of the Virgin Birth receive

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almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature in Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of its theological significance as one finds, for example, in Du Bose's "Soteriology of the New Testament."

Do not misunderstand me. I believe in the Virgin Birth and I regard it, in Dr. George Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it. But the idea that failure to mention it implies disbelief and that every book which omits it is unevangelical is untrue and irrational. Consider the result of the application of your requirements here to the volume entitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). It is a great volume Here, surely, one would feel that he had a right to of 634 pages. expect a full statement of the Cospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of Caristianity, setting forth with special clearness the Christian message Dr. Patton in his opening paper says, "My theme for our time. embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle; all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and of a vague and evasive insincerity. Well, let us see. This huge and sincere theological volume contains not a single reference to the The one reference to the Second Coming of Christ Virgin Birth. That is the only one. There is a is in a peper by Dr. Erdman. paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Gospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniel" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." What if one should use your own words: "That sort of a Cospel is it from which all that makes a Gospel has thus been left out? In this vague message the offence of the Cross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel offered in commemoration of a century's life of a great school whose business it is to set forth the content of the Gospel. But I will not use your words. I think the volume is a worthy Christian production and one of the best things in it is the passage in your paper, where, more adequately than any where else, you recognize (p. 575) the Pauline doctrine of the Resurrection. And I think its omissions are justified on the ground on which you justify omissions in Paul's Epistles, namely, "It is omitted not because it is unimportant but on the contrary because it is fundamental" (p. 562). I think that is a valid justification of these "Biblical and Theological Studies" with their vast omissions. I think it is valid in the case of many omissions in your books. Will you not be equally fair-m.nded toward others?

(2) You say there is "no mention of the bodily resurrection" in my little book. The Presurrection is mentioned more than once and by that I

mean the bodily Resurrection of our Lord, but I did not use the phrase. Meither have you used it in a single one of your three books which I have read. And it is not used in the New Testament? The New Testament is content to speak of the Resurrection, meaning the real and actual Resurrection of our Lord and I am content with the Language of the New Testament. And as to the reality of the bodily Resurrection of our Lord I hold with Paul that it is the supreme fact and truth in thristianity.

(3) You say there is "no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all)." Again you are mistaken. The Bible, the New Testament, the Word of God are all mentioned repeatedly. The full truthfulness of Scripture is everywhere assumed. I accept joyfully, and we expect each missionary to accept, the doctrine of our Standards with regard to the Scriptures. But I must honestly say that there is something which appears to be not altogether candid, I will not say "evasive", in your own references to the inspiration of the Scriptures. One notes the care with which you refrain from facing certain issues and from using the language of some of those whom you allow to think that you agree with them. And do you or do you not agree with Dr. Patton's position in "Fundamental Christianity."?

(4) You say there is "no mention of the supernatural return of Christ". Two of your three books make no mention of it. I find no mention of it in A.A. Hodge's "Popular Lectures." As for me I have cherished this faith and hope for forty-two years. By boyhood ministers, one a graduate of Princeton Seminary and all the orthodox of the orthodox, spiritualized this truth completely out of the Bible but I learned it at the Northfield Conference when I was a Sophomore in college and I have lived with it and in it ever since and have gladly borne some reproach because of it. I wrote a little book on it and have again and again preached it. I think I have borne ten times the witness to it which you have borne. But it did not seem to me to be necessary to introduce it into this little defence of missions. I was writing to defend foreign missions against their enemies. I did not realize that they would need to be defended from their friends.

(b) You say there is "no mention of the new birth of believers, and no mention of justification by faith, no mention of the atoning death of Christ." You qualify this by recognizing "one bare mention of the Crucified and ever-Living Lord." What would you think of the spirit of the statement that there was "one bare mention of the Virgin Birth" and "one bare mention of the revelation in "What is Faith?" But again you are mistaken. Those traths are either stated or implied or assumed in my booklet. Hore than this was not called for in the nature and purpose of the little book. It was not an attempt to set forth the content of the Christian message. It was simply a short and earnest presentation of the claim that Christ is the only and the sufficient Saviour.

11. The claims of Christ are not kept in the background. The little book is full of their assertion. It maintains, throughout, the sole sufficiency and universality of the Cospel: "Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the world in order

that all men together may learn more of Him." (p.36) It conceives Christ, as the Scriptures do, as "the unconscious Desire of the Sations, the one answer to all the problems of the soul of man, his one Saviour and his only hope. A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour." "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to allmen everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fulness of Christ. The truth that we need to keep in view and that it/easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger bolief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fulness of the Godhead bodily." (p.42). "Christ is absolute and final and He and His religion are to prevail absolutely and finally." "It is Christ that we Christians owe to all men here and throughout the world. If this position be regarded as narrow and fanatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fulness of Christ's supply. He is adequate indeed to the full needs of each soul only because He is the whole world's sufficient Saviour;

> 'In Him is life provided For all mankind and me.'"

"I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncomplainingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p.102) "I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet J. Gresnam Luchen

come into its possession." (p.108). "The missionary enterprise is the proclamation of the One have given under Meaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbelt we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in st. Paul's heart to whom it would have been 'wee', if he had not shared the Christ as knew. Would that we might get back again to the foreign missionary enterprise in the pure, maked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no mations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today - Christianity stripped of all accessories and secondary accountrement, just Christ, Himself, to be offered to the whole world for which He died." (p.141).

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, Dr. Albertus Pieters, of Holland, Michigan, as conservative in his theology as you or I can ever hope to be. There is enough evidence in sheaves of letters at hand that the little book has fortified evangelical conviction and confirmed true missionary devotion. I will not quote them - yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

> "I have just finished the reading of your book, so kindly sent to me, entitled 'Are Foreign Missions Done For?' It is now after twelve o'clock, P.M. I cannot express to you the joy I received in reading it. After having much of my former zeal for missions dampened by recent post graduate studies in the University of - and the coldness of the churches that I have tried to interest in a feeble way. I now rededicate myself answ to the task of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

"I can fully appreciate the difference between 'The religion of the good dead man' and the 'Religion of a good living God.""

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"On the day that your little book 'Are Forsign Missions Bone For?' came to us, I read it and decided to write you at once in regard to a further distribution of it. I probably felt that you know your own business, but in the light of some college periodicals recently received I know my first impulse was right.

"I would like to have the whole thing, or perhaps only the chapter 'Christ is Enough' printed for large distribution among our college organizations."

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"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility. in regard to the whole matter."

"For quite a long time I have wanted to write to you. After reading your recent booklet, "Are Foreign Missions Done For?" I cannot refrain from writing. I want to thank you with all my heart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myself in complete agreement with every page of the book."

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"I have just read 'Are Foreign Missions Done For?' at one sitting and I can't resist saying how wonnerful it is. To my mind it is the most unanswerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion it is complete - it needs discovery."

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"Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

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This last is from the "Church of the Lutheran Brethren." I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled me."

12. There is much more in your statement which should be reviewed, but I have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are two things more of which I shall speak. (1) The first is this: I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity and supernaturalness of the facts of Christianity's beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrines of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life, and I might go on with the long list of all the evengelical convictions. here I differ from you is at the

points where, as it seems to me, you differ from the Scriptures. Some great Scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. Then apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends both without any minimization. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at some ministers who read the sixth chapter of Ephesians to their people. There are illustrations in your paper which we are considering. There you use some words in your statement of essential doctrine which are not found in the Scriptures at all. I can state my convictions wholly in the very words of the Scriptures. You use repeatedly the phrase "the gospel of the Cross". This phrase is not in the Scriptures. The New Testament knows "the Cospel", "the Gospel of Christ", "the Gospel of the Kingdom", "the Gospel of peace," "the Gospel of God", "the everlasting Gospel", but it nowhere uses the phrase "the Cospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea of the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Compel is not the Cospel of the Cross only, not even of the Cross of Christ only. The Cospel is the Cospel of Christ which includes the Cross and what preceded the Cross and what followed the Cross. The same defect marks your use of the idea of "salavation only by the Cross," and your criticism of my reference to the "redeeming life" of Christ. Your view certainly does not do full justice to the Scriptures nor does it represent the true Scriptural proportion of truth. You say in "What is Faith?" "Christ touches our lives, seconding to the New Testament through the Cross." (p. 143 but compare Heb. II.18; IV., 15, 16.) "The Cross of Christ is the apecial basis of Christian faith". (p.144-But compare I. Cor. XV. 17). "The Cross by which salvation was wrought." (your statement; But compare Rom. 1.16, V.10). You do not and cannot too much exalt the Cross of Christ, but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection and many other aspects of the full truth of the Gospel. You justly emphasize the fact of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redeeming work of Christ, its place in our salvation, or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "Shat is Paith?" you speak of "the Gospel of redemption through the Gross and resurrection of Christ" (p.p. 154,151). Also "The Origin of Paul's Religion," p. 167. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" and sometimes of late, though not earlier, Virgin Birth with a capital and the "resurrection" without it. | But you criticise my truly Scriptural reference to the "redeeming life" of Christ (Rom. VI., 1-11; VII, 4; VIII, 1-14).

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross saves us or that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How rich is Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were ensmise, we were reconciled to God by the Death of his Son, much more, being

reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V., 8-11). Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrines in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scriptures" and still less frequently do you complete the quotation and add "And He hath been raised on the third day according to the Scriptures." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the place of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us. Peul proceeds in this very chaptor to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I.Cor.XV.17). And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This full Gospel of the New Testament is the glorious Cospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offesce, neither to the Jews, nor to the Centiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me, even as I am of Christ." "Giving no offence in anything, that the ministry be not blazed. But have renounced the hidden things of dishonesty. nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the trath commending ourselves to every man's conscience in the sight of God." There is clearly in Paul's view a vast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "offence" which Paul uses in Gal. V.11 and I. Cor. 11., 23 and which Peter uses in 1. Peter 11.,8 is the very same which Paul uses in Rom. X.IV., 13 and XVI., 17, and which the Saviour uses in His dreadful warning in Luke XVII.1.2, and which in the American Standard Nevised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble." It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Cospel to those who are without: "Then said he unto the disciples. It is impossible but that offences will come: but wee unto him, through whom they come! It were better for him that a millstone were hanged about his neck. and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in Me," but surely the Spirit of Christ would not have us think that the Tender Shepherd of His little ones, who left the ninety and nine safe sheep in the fold to hunt the one that was lost, would be pleased with the thought that His disciples should measure their fidelity by their success in "offending". in "causing to stumble" the feet that out of the way.

And a great deal more might be said of the failure of your book to set forth "the full Scripture doctrine of the grace of God," to use your own phrase. But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul

himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Ferhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systematization and no scholar in the field of theological controversy. It is even so. I do not pretend to be anything but a simple, Bible-Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich and varied truth of the Scriptures. If anything that I say here or elsewhere is at variance with the Scriptures, if it declares what the Scriptures do not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the truth. Is this not evangelical?

(2) And now lastly, you say "That is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense but as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Board exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Sinless One, the only Saviour, "who is the blessed and only Potentate. the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom/man hath seen nor can see; to whom be honor and power eternal. Amen."

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim, a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utterances which you have quoted here, I believe, both

true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teaching has sought to be faithful to our Divine Lord and His word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel. And I do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non-Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal seal proclaim it to those who are without.

And now one more quotation from what you have written, not in this present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

> "Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passion of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

Yes, this is the place. But once again we cannot stop at the Gross. Beyond that there was an empty tomb and a Risen and Living Lord. "United with Him in the likeness of His Beath", shall we not also be united with Him and therefore with one another "in the likeness of His Resurrection." Can we not, my friend, put away all this bitterness and railing and suspicion and be kind and tender-hearted and trustful? And can we not be spared the shame and waste of such a baseless controversy as a controversy like this between you and me would be and give ourselves and all our strength to better and truer things? Is not Paul's counsel, "walk in wisdom toward them that are without, redeeming the time," doubly applicable to our relationship and our work within the company of us who truly love and wish truly to serve our Common Lord?

If what I have written does not avail to persuade you and if you still think that it is your duty to publish your paper, surely it is only fair and right that my answer should be published with it. In that case I am prepared to meet my proportionate share of the expense. But, my dear friend, there is a more excellent way.

Very faithfully yours,

RES/C/a

CHAPTER II

Dr. Machen's Pamphlet - "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A."

This pamphlet of 110 pages was sent out by Dr. Machen just before the meeting of the Presbytery of New Brunswick in Trenton, New Jersey, on April 11, 1933. I received a copy on April 10th but had no time to give it a careful reading until after the meeting of the Presbytery. Even if I had had time, I the think I should still have done as I did, and confined myself to the statement presented here as Chapter V. The only thing on which the Presbytery was called to vote was the proposed overture. That was the matter to be dealt with, not the statements of Dr. Machen, which might have been enswered one by one without altering at all Dr. Machen's attitude, which does not rest on the arguments which he presents in the pemphlet but which existed before most of these incidents occurred and would exist if they had not occurred.

Now, however, I propose to deal with them.

First, a word should be said with regard to the introduction which Dr. Machen has prepared to the edition of the pemphlet issued since the meeting of the Presbytery. Dr. Machen says here that after he and I had each used the hour allotted to us, the previous question was moved in accordance with my expressed desire not to engage in controversy. I expressed no such desire. 1 said 1 did not intend to engage in either controversy or debate but was present at the Presbytery's invitation simply to try to help it t think and not aright in the matter of the proposed overture. No expressed desire of sine had anything whatever to do with the moving of the previous question. Pr. Mechen further says "No sensible person can have confidence in a Board which does not velcome open discussion of its policies with those to whom it appeals for funds." The Board welcomes all fair and just discussion now and always. As to the phrase, "those to whom it appeals for funds," Dr. Machen declares that he does not support the Board and edvises others not to do so. And this statement declars that the Board "is deeply involved in Modernist and destructive propaganda." This statement is not true and the evidence presented does not justify it. What is this evidence? The Pamphlet is in seven sections. It must suffice to deal with what is crucial in each.

1. "The Attitude of the Board of Foreign Missions toward the book - "Re-Thinking Missions.""

The Board had no responsibility whatever for this book or for the novement which produced it. When the movement was launched the Board did what it could, which was not a great deal, to influence it and hoped for real good as a result of it. It gave expression to this hope hich so for from being reprehensible as Dr. Machen thinks, was the right and Christian thing to do. Two members of the Board, purely as individuals, were on the Constiteen which projected the inquiry, as were members of other evangelical churches but these had nothing to do with writing the Report. As individuals they assented to its publication. Like others they no doubt both agree and disagree th it. They are both loyal evangelical Christian believers.

When the Report appeared two courses were open to the Board: to ignore the Report, or to expressions mind with regard to it. If the Board had taken the former course it would have been still more severely criticised. by Dr. Machen. The Board felt that it must make it clear that it had no reponsibility for the Report and and that it must express its mind both for its own sake and for the sake of the Church, and it did so with perfect clearness in the manner which comports with the dignity and tradition of the Church. It set forth the six fundamental issues on which its position was at variance with the position of the Report. It did so positively and unequivocally and then, like the honorable and truthful body that it is, it recognized elements of good in the criticisms and suggestions of the Report as to some of the methods of missionary activity. which, it said, could be acknowledged only as "taken apart from its theological basis." The Board's actions and the various statements which it has sponsored. have been recognized throughout the Church and around the world as a clear and unmistakable affirmation of the Biblical evangelical basis and nature of the work of foreign missions as held unshakably by the our Board and Church. The Board is not open to criticism because it spoke with dignity and self respect and not with violence and malediction. No statements from any Church or missionary body have been more clear and complete than those which have gone from our Board.

II. "The Case of Mrs. J. Lossing Buck."

All those who have had any responsibility in this matter are content to endure the assaults which have been made upon them from one side by Dr. Machen and from the other by the "Christian Century," and the magazines. This "case" will be judged by One higher than all of us and we will await His judgment. Mrs. Buck's published views are not in accord with the faith she professed when she was first appointed a missionary and with the faith of the Church, but a great deal needs to be considered of which the critics of Mrs. Buck and of the Board are ignorant and must be allowed to remain ignorant. It is enough to say that the Board has tried to act as a Christian agency with its obligations to our Lord Jesus Christ ever in mind and that it has acquiesced in -rs. Buck's honorable request to be released from connection with it with deep regret that there could not have been anoth r and very different issue.

III. "The Board of Foreign Mission and the Auburn Affirmation."

The proper place to deal with this matter is in the courts of the Church. Whether signers of this Affirmation have by such signature violated their ordination yows is not an issue to be settled by any method of indirection. It cannot be so settled. One and only one honorable and constitutional way is open to Dr. Machen and that is by the due process provided in the Constitution of the Church. The position which apparently Dr. Machen is seeking to establish is that because a secretary or a member of one of the Boards of the Church signed the Auburn affirmation he is thereby disqualified as a Presbyterian minister and is ineligible to service of the Church no matter how clearly and positively he may declare his complete loyalty to his ordination yows and his specific acceptance of the great affirmations of the Confession of Faith in the very terms of the Confession. This is an issue, however, which can only be constitutionally determined by the Press, tery to which the individual involved belongs. It is wholly conceivable that there should be ecclesiastical organizations where such a question would be determined by the local congregation or by the national body as a whole, but this is not Presbyterianism. Such a course is forbidden by the Constitution of our Church. To propose or to attempt to pursue such a course

is to ignore and contravene the law and order of our Church as embodied in the authoritative constitution. It is wrong constitutionally and ethically to use the missionary and educational agencies of the Church as a device for escaping responsibility in meeting this issue in a legal and righteous way. Until this issue has been determined in the proper and constitutional manner which alone is tolerable in the Presbyterian Church, it is not competent for Dr. Machen to attack, as he is doing, the good faith, the honor, the Christian character of Mr. Hadley. Mr. Hadley, as will appear in a later chapter, is absolutely/to his ordination yows and to the faith of our Church?

IV. "Modernist Propaganda by the Candidate Department."

Dry Machen's statement here is partial and unfair. It is worse than this. It is not true, as he intimates, that the candidgte secretaries have used theiropportunity not for Christ but for anti-Christ? Such a grave charge is utterly unsubstantiated by his evidence. What is the "spirit of the anti-Christ?" John says it is the spirit that "confesseth not" or "annulketh" Jesus. The Candidate Secretaries, on the contrary, believe and constantly affirm their belief in Jesus Christ as the Son of Cod according to the Scriptures. And John says plainly that the spirit that makes this confession is not the spirit of anti-Christ but is the spirit of God (I John IV, 2, 5). The suggestion of such books as were mentioned in the letters of Mr. Hadley and Mrs. Corbett, written by Oldham and Fosdick and Fleming, is no warrant for such an enormity as the charge that these two devoted Christians, both of whom gave their lives to service in Chine, are serving anti-Christ. There are things in some of these books to which I believe that just objection may be made but such a single incident as this is no adequate ground for a charge of serving anti-Christ or of anti-evangelical propaganda. To hold them responsible for a statement made by Middleton Murray quoted in Oldham's "Devotional Fiary" and to represent this "Diary", which has been used with great blessing, by this quotation and one phrase in it, is pre-posterous. Furthermore, Dr. Machen does not know and ignores completely all the noble work these candidate secretaries have done in trying to guide young people into the truth of the New Testament and in seeking samestly to safeguard and strengthen the evangelical faith of missionary candidates. The correspondence files will establish to the satisfaction of any fair minded judge the evangelical loyalty of these faithful workers.

Dr. Machen says that the Candidate Department speaks of "Re-Thinking Missions" as "being essentially a Christian book." Whatever one may think of that book the Candidate Department has made no such statement about Here as elsewhere and especially as we shall see, in his address at it. the New Brunswick Presbytery, Dr. Machen inveighs against the validation of the Christian message in and by Christian life and experience and declares that "the deadliest enemy of Christianity all over the world today" is not unfaithfulness of life, or disobedience to the will of God, or un-Christian conduct, or the denial by deed of the Christian profession of faith, or hatred or bitterness, but "Modern non-doctrinal religion." Christianity indeed is a doctrinal religion Christianity indeed is a doctrinal religion and the acknowledgment and proclamation of the truth of its doctrine and its historic facts are essential, but its deadliest enemy today is not more the foolish and fatal denial of doctrine than the proclamation of a doctrine that is not the full New Testament doctrine, or the declaration of a faith that is not confirmed by deeds of obedience and love. There are no plainest assertions in the New Testament than those which forbid the separation of faith and works, of belief and life. And if distinctions are to be made the only valid one for us who believe in the New Testament is the distinction of Paul in a passage which I do not remember ever to have seen quoted by Dr. Machen - "And now abideth faith. hope and love, these three, and the greatest of these is love."

And as to Christian experience Dr. Machen save Peter "said nothing about his own experience" in his first missionary sermon, and that when Paul preached "it never seemed to have occurred to bim to try to save men by the power of his vivid personality." It would be folly for any man to try to do so today but what a strange perversion of the New Testament! Who can read the Epistles of Paul and Peter and possibly miss the constant glorious witness to what Christ was to them and in them and the eagerness of their hearts to have others find in Him the selvation, the power, the joy which they had found What but their own experience were they declaring when they said: "I will not dare to speak of enythings save those which Christ wrought through me." (Romans XV:18). "My speech and my preaching were in demonstration of the Spirit and of power." (I Cor. II.4) "Our gospel came not unto you in word only but also in power and in the Holy Spirit and in much assurance; even as ye know what manner of man we showed ourselves towerd you for your saks. And ye became imitators of us and of the Lord." (I Thess. I, 5,6). "To me to live is Christ." (Phil. I, 21). "I beseech you therefore he ye imitators of me." (I Cor. IV.iC). "Alsays bearing about in the body the dying of Jesus that the life also of Jesus might may be menifested in our body." (II Cor. IV:10). Was Paul not referring to his own experience in Gal. II, 20? Col. I, 24-29, I Tim. I, 16, and II Tim. I, 12? Paul indeed preached not himself but Christ Jesus as Lord, his Lord, whom he knew in his can experience, an experience to seven to appeal. And as to Peter, if he did not refer to his own experience in his first sermon he certainly referred to it afterwards in Acts XI and I Potor I. 3-5. In his great seal for certain aspects of truth. Dr. Machen depreciates or ever disallows other aspects.

Eut what folly it is to separate doctrine and life! This is the very separation denounced by our Lord (Luke VI, 46-49; Matt. VII, 21: XXI, 23,30), and by James (James II, 14-25). Christianity has not one but two deadly enemies one is the error of no thinking or arong thinking and the other is the error of a loveless and unChristlike life.

V . "Reference Blank, Application Blanks and Information given to Candidates."

I have dealt with this in Chapter V of this statement but em glad here to say a further word about the constant practice of Dr. Machen of setting up contrasts end separations alien to the New Testament. "According to the Bible," he says in this section," "a man is not saved by following Christ; he is not saved by loving Christ; he is not saved by surrendering to Christ; but he is saved by faith. And that is an entirely different thing. If no were saved by surrender, or by following Christ or by love he would be saved by some high and noble quality or action of his own. But when he is saved by faith, that means that he is saved by God and God alons and that the manner by which God saved him is to work faith in him." Yes but faith is not all that God works in him and the work is manifostly not God's work unless it includes both faith and surrender and obedience and love, and faith is not faith thatis only opinion and not surrender and obedience and love. All these are God's work and God in His word does not senction their separation. The fruit of the Spirit is not single. Foul says it is minefold and the seventh item is "faith", identically the same Greek word that is used elsewhere in the New Testament for "faith." It is wholly unScriptural to separate faith and deal with it as a work of God detached from His whole will for man in Christ.

Dr.⁹ Machen goes on, "The means by which God saves him is to work faith in him and to lead him, relinquishing all confidence in his own goodness, just to look at the crucified Saviour and say, Thou hast died in my stead. I accept the gift at Thy hand, O Lord." True, blessedly true, but not all the truth of the New Testament. There is not a word have of the Resurrection. The crucified Saviour was not all to Paul. No's his bold words in I Cor. XV. The Gospel as Dr. Machen states it here and elsewhere (though of course he believes in the besurrection with all his mind) makes too little of the Resurrection, and saving faith is not faith in the Grucified Saviour only, it is faith in the Risen Saviour and it is as important to say the latter as the former - Paul said it was more important. (And cf. I Peter III,21)

And also the man who truly looks in faith to the Grucified and Risen Saylour says scatthing more than Dr. Machen suggests. He does indeed say "Thou has died in my stead, I accept." but he adds:

> " dere the whole realm of nature mine That were a present far too small, Love so amazing, do divine, Demands my life, my soul, my sll."

VI. "Various Indications of the Attitude of the Board to Secretaries and the Agencies with which the Board is Cooperating."

The particulars here are the Lakoville. Lausanne and Jerusalem Conferences, Mr. Eddy and Mr. Ragawa, Dr. Scott, Fr. Mackay, Dr. McAfee, Pr. Feischauernand Mr. Speer. With the Lausanne Conference, Mr. Fdd y and Mr. Eagawa whatevar one may think of them for good or ill, the Board has had absolutely no connection. As to the Lakeville and Jerusalem Conferences let any one read the full report of the former and volume one of the latter on "The Christian Mossage", especially Chapter X, and if he is a fair minded person he will see for himself how completely Dr. Machen has misunderstood or pigrepresented these Conferences. In the case of the officers and mission of the Board of whom he spacks, he has rendered no just or righteous judgment. In some matters, as of the discussion at the Foreign Missions Conference in December 1952, he speaks in tragic In his criticizes of Fr. Mackay he does not truly represent his lenorance. articles and the statements to which he takes exception can each one be justified with the clearest proof from the w Testament. The truths which Dr. Mackay was presenting, and which Br. Machen says are "disquisting", are truths taught and enjoined by our Lord and by Paul again and again. Dr. Machen's controversy must be with them. As to his criticism of me I have earnestly and prayorfully sought for its ground. It cannot be in my Christian conviction for I have told Dr. Sechen that I hold absolutely to the Christianity of the New Tostament, that I believe every word of it and can state my faith in its very words, that if he will show any opinion of mine to be at variance with it I will at once change that opinion. The only substantial points of disagreement which he states in this pemphlet are with regard to the confusion of the "spiritual" and the "supermatural" and with regard to the relation of Christianity to the Old Testasent Dispensetion. As to the former I can state my view about the supernatural character of Christianity in the words of Dr. Warfields "The confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supernatural mode has wrought out for us a supernatural recomption, interpreted in a supernatural revelation, and applied by the supernatural operation of His Spirit - this confession constitutes the core of the Christian profession." I only wish, however, that Dr. Warfield had specifically mentioned, with the name of God and His Spirit, the name of His supernatural Son Jeans Christ. But 29 to this word "supernatural" it is notable that it does not occur in the Bible and that Paul's contrast is precisely the one which Dr. Machen criticises, manely "natural" and "spiritual." (I Cor. XV, 44, 46; Somens VII, 14; I Cor. II, 14, Eph. Vi, 12). As to the relation of Christlanity to the Old Testament Dispensation, I have no other view than that which our Lord set forth in the Sermon on the Yount and Paul in the Epistles to the Romans and the Galatians , and as are set forth. one would think unmistakably in the Epistle to the Hebro s.

The real issue, however, I judge, is in the matter of attitude to men of different opinions. Dr. Machen think: that"three positions are possible and are actually being taken today. In the first place, one may stand unreservedly for the old Faith and unreservedly against the indifferential tendency in the modern Church; in the second place, one may stand unreservedly for Modernism and against the old Faith; and in the third place, one may ignore the seriousness of the issue and adopt a "middle of the road" position." But these are not the only possibilities. The first of these groups is divided into two. They agree in holding to the historic evangelical faith. in condemning indifferentism. They agree in recognizing the seriousness of the They agree But they disagree as to how they shall act to and speak of persons from whose opinions they differ. There are some who denounce not error only but also those who, as they believe, err. They would cast them out of their fellowship with anothems and malediction. There are others who believe that they are following the New Testament view when they bear their witness to what they regard as truth with unreserved and constant utterance, but who would keep as close to those with show they differ as they can, in the hope of winning them to the truth end in fear of violating our Lord's commandment: "And John answered and said, Master, we saw one casting out demons in Thy name and we forbade him because he followeth not with us. But Jesus seid unto him, Forbid him not, for he that is not spinst you is for you." (Luke IX, 49,50). And there is a lesson for us in the fact that the disciples held fast to Thomas in spite of his disbelief in the Resurrection

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This does not mean that there are not limits to such fellowship. There assuredly are. But even so the evangelical faith cannot be separated from the evangelical spirit and those who hold the faith must display the spirit, even to those who do not hold it. And the question at issue is not church but what shall our attitude be toward those who sincerely hold the confession and the basic standard of the Scriptures and who are members of our own household. The tradition and the law, the spirit and the constitution of our Church forbid⁻

Let one thing be stated with clear words ... The only disagreement with Dr. Machen is at those points where, as it seems to me, he deviates from the teaching and the practice of the New Testament. If he will show me where I deviate from its teaching(as in its practice I know I do, alas hew far,) I shall be grateful to him.

VII. "Modernism in China."

All that Dr. Machen has to say on this subject is comprised in two long statements, one by Dr. Albert B. Dodd, a missionary of the Board in China, and the other by Arie Kok, a member of the Netherlands Legation in Peiping. The former doals wholly with books published in China, not by the Board or its missionaries, but by the Christian Literature Society. The only connection of the Board with this Society, whose spirit and service is in ne sense fairly represented by Dr Fodd's statement, is in its londing two of its missionaries to work with the Society. Dr' Watson M. Hayes izzalso is one of its "associate workers." Not a word is set of Dr. Dodd shout their contribufro Dr. Dodd sending the material quoted by Dr. Machen. In this letter while asking that his representation of unsoundness in some mission of should be accepted, Dr. Dodd adds: "I can only ask you to accept my testimony on my word of honor as a Christian gentlemen as I have no written proof to offer; nor do I feel called upon without such proof to give names." Such a presentation is not admissible on any basis of equity or under the Constitution of the Presbyterian Church.

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Mr. Arie Kok's statement is full of errors. Its most relevant charge is that the Board is cooperating through its missions in the National Christian Council and the Church of Christ in China and that it is supporting "modernist" theological schools in Yenching and Cheeloo Universities. The functions of the missions of our Church on the foreign field and our relation to the Church of Christ in China have been determined by our Church itself through the General Assembly and while the Christian agencies of China may do things we may not approve and may publish statements, as they have done, which we deplore, they are seeking as earnestly as any one can to know and do the will of Christ in China. As to the two theological schools, the missions of the Board are contributing neither money, nor missionaries, nor students to these schools at this time, except a Chinese teacher at Chekoo.

I have dealt with the main position of Dr. Machen's pauphlet.

One wishes that all the work of our Church at home or shrow abroad, in every congregation and college and theological seminary were more passionately evangelical and evangelistic buthin faith and practice, in word and deed. But one dares to say that the best and truest part of it is in the work of the foreign missionaries, and that they and the cause they represent ought not to be used for purposes of doctrinal controversy in the home Church. That is what Dr. Machen is now doing - using the foreign mission work of our Church, in which he is not a stock holder and to which he advises people not to contribute, as a device for renewing strife and raising insues which constitutionally should be settled as doctrinal issues in accordance with the Constitution of the Church.

January 21, 1933

The Rev. Robert R. Littell, D.D., Tioga Presbyterian Church, Tioga Avenue and 16th Street, Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Zoining Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monsma's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

Chapter II

One can hardly believe that the name "A Report ... on the Foreign Missionary Situation ... " is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critio can find relatively so little that is open to oriticism among the thousands and thousands of enterprizes, institutions, activities, relationships, pronouncements, reports, speeches, eto. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Church and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1. bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" statts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3, middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church. As I understand it the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very cerefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fina a person as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangolical Christians with whom it is inevitable that they will be associated in some way or other. Our application blank, the result of decades of experience, says, "Harmonious team work is indispensable." This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 3, bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

Page 4: Exception is taken to" a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report." A successful Christian Missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a orank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message -- so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. <u>Vins</u> wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Mr. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiancee to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Corey's early associations had been in the Christian and Missionary Alliance and his fiancee's experience had been I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. Corey to have some experience in Presbyterian work in the U. S. A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Corey was assured that the Board would be very glad to consider his application later, after he had secured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. Corey's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at West Pittston, Pennsylvania. Certainly these reasons are not "specious in the extreme". If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Hendricks: Her conversation with Mrf. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I any reference whatever to "the Virgin Birth". (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Mr. Korns (not Kearns): While Mr. Korns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Herns's very beautiful Christian spirit and sound evangelical faith.

Mrs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

Page 5, middle: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report". It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemna. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its constructive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6, bottom ff: The entire section on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the sea and control the actions of a body of Christian believers who were seeking the guidance of the Holy Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7, bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary Articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doctrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer doctrinal statement is to be deferred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely scattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. I attended the Second Triennial General Assembly of the Church of Christ in China and can testify that we American Presbyterians can be very grateful that the Christian Missions in China have developed such earnest, devoted Christian leadership for the small but growing body of national Christians in China.

Page 8, middle: Educational institutions and policies. Of the "Joint Committee on Leadership training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

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Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistant effort to secure full Christian faculties which, in a few conntries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evangelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Beard is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very happy to have Christian schools closed, as these schools are clearly the source of the powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian in their character and influence, the Board will withdraw from them. The allegation that we "pour our money into institutions from which Christ has been excluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10, middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries ever in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Page 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U. S. A. has taken many actions, cooperationg cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is rendering a splendid service for the whole Christian movement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigerous evangelical agency of all the Chinese ohurches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Page 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary for all our China Missions I hear and see lots of things, and I was in China two years ago). I do know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way that caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board...lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, if fearless and effective and followers of their new-found Lord and Saviour.

Page 13, bottom: Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Deacons were officials of the organization in order to serve the organism "to alleviate social distress."

Page 14: Just why a city Y.M.C.A. in China is dragged into this picture is beyond me. Why not hold our Board of Education responsible for a moving picture shown in the Y. at Palm Beach or Seattle? The Y.M.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15, middle of first paragraph: Any missionary who would "orucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven". Certainly the assertions are not substantiated by the evidence adduced in the "Report".

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the resulting fraction is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "\$4,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore: the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy oriticisms gathered from the four winds. Most of it is so mistaken, so unjust, so nebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

With warm personal regards, I am

Very sincerely yours.

George T. Soott

Copy to Dr. Cheesman A. Herrick

COPY

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S. A.

156 FIFTH AVENUE

NEW YORK

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Summer Letter -1932.

You will rejoice with us that the Board, even in this year, has been able to appoint a splendid group of young people. Sixty new missionaries have just attended the June Training Conference in New York, and by the end of the summer twenty-seven will be in China, nine in India, three in Africa, four in Chosen, one in Japan, eight in Latin America, two in the Philippines, four in Siam and four in Syria.

The group spent three days and a half in New York at the Board headquarters, studying the various relationships with the Board, the Home Church, and the Missions on the field. Then came six days at the Kennedy School of Missions at Hartford, Connecticut, in the Joint Conference for the new missionaries of nine different Boards. Here the general problems and subjects common to all groups were discussed. Two vital questions were raised and answers given. We pass on the questions:-

What do you know about Foreign Missions? What has been accomplished, how was it done, who has done it? These were answered in addresses, round table discussions and personal interviews.

The other question went to the heart of the whole enterprise. The opening address on "Spiritual Hunger and its Satisfaction" and the Round Table on "Sharing Christ as the Bread of Life", began the study of the significance and unique contribution of the Christian Enterprise. What is it we seek to share with other peoples and how do we share it?

How would you answer these questions? One candidate's reply to the first question was that he had not read a single book on Foreign Missions. How could he know that he wanted to be a missionary? He was not sent. This is China year in the Mission Study groups so we are enclosing the leaflet outlining the courses and groupsex another telling of our Presbyterian Missions in China. Why not organize a study group and begin your missionary work by sharing your enthusiasm with the group.

The second question of the Conference is:- What do we have to share? A student from India, speaking to a similar group of newly appointed missionaries said, "The first question my people will ask you who go to India is, 'Do you know God?' They will not need to put it into words, they will look at you and know". One missionary has said, "Send us missionaries who have real convictions and vital Christian experience, others will not stick, nor will they accomplish anything if they do."

Summer Spring Letter -1932.

In the busyness of your technical preparation, be sure not to neglect the one essential element in that preparation. Bible study, prayer, devotional books and some real experience in sharing Christ here will be for your spiritual preparation what your classroom lectures, theses and laboratory work are doing for your technical preparation. A study of the Bible by books or by topics such as "The Son of God"; "The Spread of Christianity"; "The Cross in the Bible" have been found helpful. Then there are books like "The Devotional Diary" by Oldham; "Today"; an outline of **thm** Bible readings; "The Meaning of Faith" and others by Fosdick; "Marks of a World Christian" by Fleming. Some have used correspondence courses from the Biblical Seminary and other schools. What have you found helpful? Tell us and let us share it with others.

We are sending our greetings in this way to over a thousand of you studying in Colleges, Seminaries, Medical and other Graduate Schools, as well as to some who are getting a year or two experience before sailing. Why not send us a suggestion as to what would be helpful in the next letter (six months hence). Our very best wishes go to you personally.

Very sincerely yours,

(Signed) (Mrs. Charles H.) Minnie W. Corbett

Lindsay S.B. . Hadley

Candidate Secretaries

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. 156 FIFTH AVENUE NEW YORK

OFFICE OF SECRETARY

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Spring letter, 1933.

Dear Friend:

The Report of the Laymen's Inquiry, which is now published under the title, "Re-Thinking Missions" is the book of the year in Mission thinking and planning. The Commission has challenged many details in the Mission work but their unanimous judgment as to the continuance of mission work is stated as follows:- "that these missions should go on, with whatever changes, we regard therefore, as beyond serious question." We are enclosing a copy of Dr. Speer's article "Re-Thinking Missions Examined" which deals with the critical questions raised by the report. Another leaflet, "Presbyterian Missions in the Light of Recent Studies" will be published soon, which we will gladly send to any who care to have it and will let us know.

Certainly two statements at least are of interest to all of you who are thinking of the possibility of mission service. The first is that "the history of Protestant Missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the oritical point of the entire enterprise, indeed it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise."

Everything depends upon the clarity and thoroughness with which each individual can channel the Spirit of Christ and the love of God both in word and life. It is a tremendous task and we know how many of you are seeking, day by day new insight into His truth and new ways of fellowship with Christ which will make all this possible.

The second grows out of the first. In addition to the "power of a vivid personality", "spiritual excellence and gentle friendliness of their lives", the new missionaries should be capable of "thinking freshly and planning wisely" and meeting with creative minds "the exacting missionary task of today". In addition to the thorough professional or technical training and a comprehensive and effective understanding of the Christian message, there should be a "thorough and impartial study of the history, art and religion of the country, its political, social and economic conditions and the psychology of the people."

Here is certainly a challenge to a mighty task and one for which hundreds of you students are preparing with all the earnestness and conviction which the report calls for.

Of course you will want to know how the Board is making out in this difficult year. We are planning to send out forty-five new missionaries this next summer. This is a real act of faith and, with the decrease in the ability of the church people to give this year, represents real conviction of the necessity for world planning in our Christian program. This number will not make good our losses as we have an average net loss of about seventy-five to eighty missionaries, or 5% of our total force each year when we include retirements, deaths, and resignations because of health and other causes. There will be, therefore, a net loss of about thirty at the end of the year.

We shall have to disappoint a good many who are making application for 1933 appointments, but on the other hand we rejoice that the Church is making it possible to send this many in response to a few of the urgent requests from the Missions abread.

Several requests for suggestions of good books have been received. We are sending a few titles. If you want to read along any particular subject or country, just write in and we will furnish titles. If the books are not available locally, they can be secured from our Foreign Missions library by merely paying the postage.

> "Christianity and the New World" - Canon F. R. Barry "A Faith that Rebels" - David Cairns "The Uncut Nerve of Missions" - Cleland B. McAfee "The Other Spanish Christ" - John A. Mackay "The Finality of Jesus Christ" - Robert E. Speer "A Daughter of the Narikin" - Etsu Magaki Sugimoto "At Work in India" - Sir William Wanless, M.D.

We have heard from many of you since our last letter and we hope you will let us know of any way in which we can be of service. With every best wish for the year, we are,

Very sincerely yours,

(Mrs. Charles H.)

Candidate Secretaries

Chapter IV.

Dr. Machen's Address at the Presbytery of New Brunswick, at Trenton, N.J., April 11,1933

A sympathetic report of this address appeared in "Christianity Today", Mid-April, 1933. The report is only partial and omits much that Dr. Machen said.

With the principle with which Dr. Machen began I am in full accord. It is the elemental principle of our standards, namely, that behind the Confession and the Catechisms are the Scriptures and that they are our final and absolute authority "If the things that are being said and done by all these persons", said he, "are not in accord with the things written in this Book, then we must correct them in loyalty to Christ and the Gospel." Here is a common platform, here the judgment sert. But "all these persons" must include us all, the Church and the General Assembly, the Board and its miscionaries, Dr. Machen and his associates - every one of us.

And it is precisely here that Dr. Machen's address filled one with amazement. He criticized the use of phrase after phrase found in the Few Testament. "changed lives" (II Cor. III,18, Rom. XII,2; VI.4, II Cor. V.17; Eph. IV,24); "the mind of Christ" (I Cor.II,16; Phil.II.5) "the teachings of Jesus" (Acts.I., John XIV 26, Matt. XXVIII.,20) (John VI.36, XV.7) There surely is the gravest objection to the way these phrases may be used but that is no warrant for objecting to the use of the phrases or to the ideas that lie behind.

"The Mind of Chrisf" is Paul's phrase but Paul did not use the phrase as Dr. Machen interpreted it, and so far from identifying it with the possibility of hearing Christ speaking, as Dr. Machen did, he used it as indicating the kind of mind we should have today.

Dr. Machen also rejected the idea that "that Christianity is a new religion over against Judaism" Let any one take hi concordance and read the New Testament passages speaking of the newness of the Gospel; let him study the Epistle to the Hebrews; let him be grasped by Paul's gospel in Romans and Galatians and Epherians and he will be dumbfounded by Dr. Machen's views.

Equally amazing a re Dr. Machen's words about "Christ in us". It is indeed the Christ of the Bible whom we are to preach but the Bible sets forth not only the doctrine of Christ and the fact of Christ in history but the glorious truth of the indwelling Christ, Christ in us and we in Christ. (John XV.X; XIV,17, Rom. VIII. 10; Gal. II.20, IV.19, Eph.III.17, Gal. III 11, Rom. XII.5; I Cor.III.1, II Cor. V.17; Gal.III.27). And that will be poor and unreal preaching of the Christ of the Bible which does not realize and experience and make others feel that the Christ preached is the real Christ of the Bible as set forth in these great and precious words.

Not less anazing was Dr. Machen's tre tment of the New Testament teaching about the Kingdom of God and Paul's emphasis on God's wrath in His proclaiming the Gospel. It is not too much to say that he derided those who adhere strictly to the New Testament in both of these respects. He held that we are not to seek the Kingdom of God and its establishment now but must wait for it until Christ comes. Now the teaching of the New Testament about the Kingdom is not easy but Dr. Now the teaching of the New Testament about the Kingdom is not easy but Dr. Machen's presentation was in direct conflict with such passages as Matt. VI.33; XII.28, Mark I.14,15; IX.1; X.14,15, Luke VI.20, VXII.21: John III.5, Rom.XIV-17; Matt VI.10, Matt. XIII.38, Luke XXII.29, and many others. "Christianity To lay" says that Er. Machen 12/ "amilienni li talli ver in rowill mnium at the ticki view heist. Second commands to a forte orld. If the is to Vin for is on earth weil thrist come or no arth or tick to be bit for on aftertall, the base of the oly untust riby book.

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Dr. W. s'en much of the first that " conditions" which I im m, r privation the mi " conary bounds at work in L tim America h " been in lie ted in takin three of Dr. Fordick's books swill bl in Spenish. The Confitme " recented to money u at the sublicition of the e books. To on the y "Th " all of the " ter" at "The coning of Proper" and williched " the Wilself t Book concern and "The coning of Fith" by Evid Jarro of " wid per onally! In d within, to do ith the actir, but if I by I deald have rate of its no rise. I will make some charges in the e books but, a they see, " at the of the of the off its are the blocking of help to any pephlexed could and to the same of "brief in any lands.

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1. Pr. a hen' conception of eve liel the stienity which omite whole sections of the t bin of the Her T taxent ad directly contradict com o it. this the prost a tir of ll.

2. His departure from the Condesion of Faith. He is us illing to creent its Languige just at it tinds, but in 1sts on edition it is this djec ives which are not in the confission and ven cold coertions is any routfound in it.

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He quotes a statement issued by the Candidate Department of the Board to help candidates, which said: "The Church has found during all its years that it can go to the Bible without hesitation or fear to learn its duty in faith and practice, finding its norm always in Jesus Christ who is its ultimate authority. The Bible can always be relied upon in these two vital fields and hence it is called the only infallible rule for this purpose. This does not deny the existence of truth in many places; it locates complete reliability in the Word of God. "This is the unquestionable position of the Constitution of our Church. But Dr. Machen says "This is wrong The Bible is a book of science and history" and he declared that as science and history it was infallibly true. Now whether the Bible is a book of science and history and infallible as such, as well as our infallible rule of faith and practice, such a doctrine mot found in the Confession of Faith (Cf.A.A. Hodge, Popular Lectures p. 92) Matever our views on inspiration and inerrancy may be, we must allow room in our Caurch for all who abide literally by the view of the Confession and for men like Dr. Francis L. Patton, to wrote in "Fundamental Christianity":

"Conceding now the inspiration of Scripture, you cannot on that accounts assume that it is errorless. You may say that being inspired it is fair to expect that it will be preserved from error, but this is not evidence. We are accustomed in support of the inspiration of the Bible to cite its accuracy; inspired, let us say, because errorless. It is a different thing, however, to say errorless because inspired. To say that the Bible is trustworthy because of its accuracy is by implication to say that we have the right and power to discern between truth and error. You cannot license Reason to seek truth and demy her right to see error. And it is a hazardous thing to say that being inspired the Pible must be free from error; for then the discovery of a single error would destroy its inspiration. Nor have we any right to substitute the word finerrancy for 'inspiration' in our discussion of the Bible unless we are prepared to show from the teaching of the Bible that inspiration means inerrancy - and that, I think, would be a difficult thing to do.

"This will serve to show how it is that some at the present day are saying that unless the Bible is without error it cannot be trusted for anything, and also how foolish such a statement is. Is there anythin in all that is said about inspiration that can show us the exact area covered by inspiration and can tell us how far the mind of the Spirit and the mind of the author were coextensive in the writing of the Bible? Is there anything which assures us that Paul was as much under the influence of inspiration in sending for his cloak at Troas as in writing the Galatian Epistle? Then whatever you may think, however reasonable it is to suppose that the Spirit and Paul were concurrently active and in the same degree in all that Paul wrote, we cannot claim that this is explicitly stated or by fair informce logically deducible from anything said in the New Testament. With the deepest reverence for the Scriptures as the inspired word of God, I am, nevertheless bound to say that difference ces of opinion on this point must be allowed to exist, as they have always existed, among Christians." (P. 163 f.)

5. The third matter is the question of respect for constitutional procedure and authority. As to procedure I have already spoken, but as to authority, is it right for men to appeal to courts whose jurisdictions and decisions they do not respect? Dr. Machen warned the New Brunswick Presbytery of its incompetence to resist imagined eloquence, and another Presbytery was warned by a friend of his not to hear evidence adverse o an overture similar to Dr. Machen's. When the New Brunswick Presbytery decided against him he sought to hav his overture adopted in other presbyteries where he himself had no standing. The same attitude has been taken toward the authority of the General Assembly more than once. And "Christianity Today". in its report of Dr. Machen's address, sets up the astonishing doctrine that the citation of the actions of past Assemblies is carisome and indeterminate as bearing on contions of policy and order, and that all that concerns us in shat future Assemblies shall do. It is with true that mithin the Constitution each Assembly acts for itself, but it is preposterous to propose that the Church has no history, no valid the lition, no est blished principles, that may be ab record or

versed my year, and that new shile may be i nored. However reckless or lasless individuals may be, the Bo rds and . moles of the Church are bound to e nor out the determined policies of the Church. Poes "Christianity Tolay" n a no to regard 1' inconsequential the action and deliver nees of all past is the plies? here did the Confe sion of Faith it 1f originate? Flat w a more ancient Accembly than any which I cited at the Presbytery of New Brunswick. And the woption of the . stainster Confession and Latechians as the standard of our Church is an et pure and simple of the imad of 1729 which preceded no corresponded to our Grand As orbits. If the actions of pust Assemblies are of no authority or convergence but only the actions sof future assemblies hat becomes of our on standards and will not the Assurbly of 1983, to which "Christianity Today" Looks for any to ray ree part & combline be itself only another negligible past As embly in a f w months? hat would Charles Hodge say about such laslessness? (Of His "History of the Presbytevian Church. Chapter I. pars 92,183 f.) I know full well that one Ascendly is not bound by the acts of another", but I know, too, that there are limits to such independence and Unt the es attactional decisions of our Assembly stand until conditionally reversed. I loubt the right of men to appeal to the General Ascembly sho regar to lightly the jud ment of the Court to shich they appeal and also their ri ht to defy.... Dr. Machan has done. that our Church and Gener 1 Assembly are exangelic 1 and yet to me approve 1 to them to determine evangelical loyalty. Dr. Machen has said that he does not accept the demoral Assembly's expression of confidence in the Ford m Bourd. "hat moral right does he have therefore, to append to it for the expression of its lack of confi "ence? ten cannot play fast and loose dith the hi hast court of the Church in this way.

In these three respects- attitude to the Pille, attitude to the Confession of Faith, and attitude to our government and polity, Pr. Machen's statement at the New Brunswick Prophytery as not true Prophyterianism.

And yet one concluding word. The Presbyterian Church has two marks, nurrowness and breadth, the narrowness and breadth of what it chiever to be the truth. There is noom in it for Dr. Machen and his view and there is noom lso for others whose views and attitudes differ from his but who stand leo upon our confectional standards and within our Constitutional liberties. No one moup may evalue the others or claim sole legitimacy, provided we have the 'onstitution which includes also the Standards. And such a coptance and obedience, if called in question are not left to individuals to prenounce jud month did and to be determined by the processes of our law.

It follows that the agencies of the Church should be emerable to and representative of the Church, its Constitution, its tradition, its apirit, its conclute number Hip.

Chapter V

A Statement by Mr. Robert E. Speer to the Presbytery of New Brunswick at its meeting in Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethren:

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple quostion is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Presbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in behalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of proceedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture to the General Assembly in four sections which should be dealt with carefully and fairly one by one.

I. The first section is that the General Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on procisely the same constitutional basis and sustain to the Assembly and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.

2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

3. The first clause of this section proposes a calculation of wholly dubicus significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.

The remainder of this section embodies identically the 4. principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. Theother overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is therefore the judgment of the Judicial Commission that the ovorture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and olders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. The other overture was referred to the Committee on Bills and Overtures, of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.

II. The second section is that the General Assembly be asked:

"To instruct the Board of Foreign Missions that no one who denies the absolute necessity of accoptance of such verities by every candidate for the ministry can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tubersulosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Presbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exercised the greatest care in scoking a vital evangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad." The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their docision. The law of our Church and the repeated actions of the General Assembly answer these inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Boards have no authority to sit in judgment on Ministers:"

"a. In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necossity of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts. 1830, p. 290."

"b. In all questions touching ... the character of ministers, the Board of Home Missions, in cases of difforence between itself and the Prosbytory, should abide by the final judgment of the Presbytery. 1883, p. 644."

Repeated Assembly action have declared this to be the law of the Church. See Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1893 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Prosbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty years, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytery. This rule should exempt the Board from all difficulties and discussions in such matters. It regards its function as that of an Executive Body charged with the propagation of the Gospel under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all dectrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the views which he held, as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the orthodoxy of tho applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Prosbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the Presbytory.

"This plan also will readily discover any theological deficiency or error in the student; and it will only make anxious the minds of these who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Prosbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: 'The Board reaffirms its adherence to the 1

principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsi-ble. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arducus and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal.""

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The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full, glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is that the Assembly be asked

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

1. What does Jesus Christ mean to you personally?

2. What place and meaning has prayer in your life?

- 6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
- 8. What is your attitude toward the view that missionaries frankly and without apology should seek to pursuade men to become disciples of Jesus?
- 12. What would be your general method of approach to the adherents of other religions?
- 29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
- 30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
- 32. What reservations would you have in complying with a request to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
- 33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development;
 (c) your motives in seeking missionary appointment;
 (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

- 29. What Bible training have you had?
- 45. What do you personally think of Jesus?
- 46. In what ways have you helped others to a personal commitment to Jesus Christ?
- 47. What is your practice in personal prayer?
- 48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your opinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my desk after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture to the Assembly is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There <u>are</u> dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of cur nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There are dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government, Chapter II, par. 2). In 1887 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet the Protestant Episcopal Commission,

"We recommend that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth.

"We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.

1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.

2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children.

3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."

(3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.'

"The General Assembly aro in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such vital and essential unity of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty followship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth." This Committee on Church Unity thus established was the real boginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields," and urged the devolopment of union Presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

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The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation. (General Assembly Minutes 1905, p.120)

"We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

Other Assemblies went far beyond this in their delivorances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of soparate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many

Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicicus or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths.'"

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly noted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the chairmanship of Dr. Maclennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold alcof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the Presbytery of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19, 1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

- Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
- Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?
- 'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?
- Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
- Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries

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are amenable to tho missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will doal with it at once in a constitutional way. While the Board is not an ecclosiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to thoir character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. When a question arcse regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Beards of the other denominations associated in it. If agreemont cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

"The Board makes those statements in the hope that they will clear away any misapprehension that may be in the minds of some of the friends of missionary work. The Board entreats the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to pursuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

For years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander, who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man, Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind.... "I was ordained to the ministry in the Old School, Presbyterian Church, January 20, 1870....

"I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary, died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge.... The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such Presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had dono. The Board at once conferred with Dr. Wilson and he made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon Maclennan was Chairman, and which contained a number of the most conservative ministers of our Church. Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. Maclennan reported among the resolutions of the Committee, which the Assembly adopted unanimously, "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration." In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern, but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

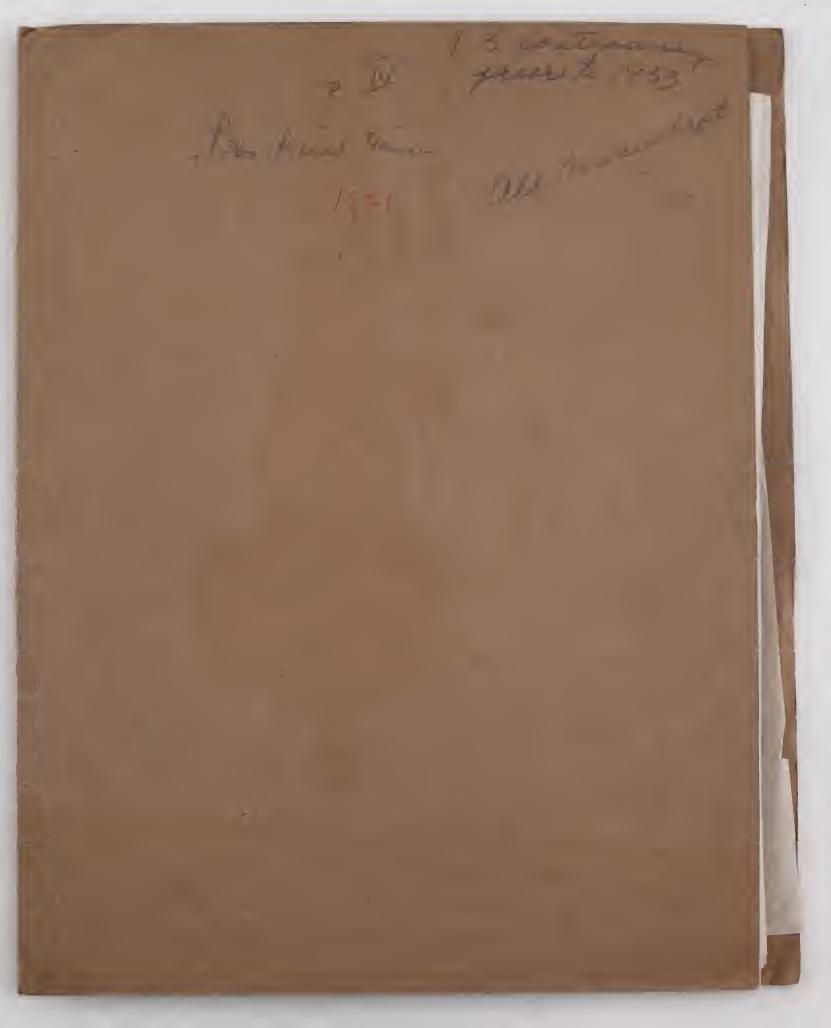
Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separation", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help ono of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. And in such positive declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethron.

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A THE 5 OF MR. AF DAT 5. AF TH 2770R THE PREMEY ALS. SOLAL UNION, PRELIVIOUSESSON HOAL, PRELIVIOUSESSON HOAL, 1921 (Asvised and minerged by some quotations and statuments for which there was not time in the spoken address)

CONT TO: "ARE THE RESELVENTED IN CHARA TREETORCHI?"

Mr. Fresident and Sentiemon, I thank you vary much for this THE SECOND opportunity which the instaindedness of this Union has so promptly provided for a statement in defense of the minatonary body in China. I suppose that this is the first time in the history of this Union that such a defense has been decoud necessary. By mind goes buck by may of contrast to what I think was the first meeting of the Vuion at which I was ever invited to speak, many years ago, then The other speaker of the evening was the Union met in the Bullitt Building. to late Col. Charles Deaby, who had been for many years American Minister in Chins, appointed under one administration and retained under others of varying political complexions. There were for mon in the world enteids of the civelonary body, itself, who know China and the missionary group in China as well as to and his own life to the skill of on old Medicul Misclonery, Dr. Herr hear -He synke that evening of what he, himself, know. After he had of Creaton. apoken. It was not necessary that any one should add a word, least of all in defense of our micelanary representatives in China. In fact, he works so long there such's a channe to add a word, for some of you may remainer he spoke for two full hours, and I had a chease to spoak for only three or four aimator at A few nore minutes than that will be necessary, this evening. the east.

Ferhaps, it is well that serie works have passed since the address of by. Themes on denuery 1?, 1951, which we sli have in our minds. We can not temperately try to draw from it whatever good there may be in it for us will and for the passe. Also, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were seen in this group she wase overheard at the and of that meeting saying to one enother as they were going out. "Well, we will never give another do lar to foreign missions." That eart of result is evil in itself and an evil to the man who are enhable of it. I have a latter here also that ease to Miss Hodge. Freshdent of the beams's Beard of Foreign Missions, from one of the Tomen's Misci energy occisties in this Sity. It is pathetically illustratives

"No, the Nomen's Missionary Society, decided at our sermal meeting that we could no longer give our gifts through the Boards of the Church. No feel, in view of the facts published in the Presbyterian and the Sunday School Views of Sob. 5 and 12 regarding the sending of missionaries to the foreign fields who deny all that as hold true and sacred, that we would be false to our herd and Saviour if we helped to support sheat workers.

To know that there are many true missionaries and out from our Boards and it is with the Soopest regret that we have had to take this star." ouch results as these raise grave questions about the statements which produced them and which provided no adequate protection of the worthy and good. And realizing this, I homestly confers that there have been times when it has been a little hard to hold encould rigidly in hand. I think of a friend of size who came back from think next time ago. His wife has died there of cholera, heaving a little mutheriess baby. He brought this little baby home with him to one of the old Presbyteries of our State and it was a hard problem with him, but he faced what second to him to be his day, and left the little one with its grandmother and turned back to thins, and as I shook hands in my office with him, and said goodbys, his eyes filled with tears but he kept his courage and went back to his lenely post. I have thought of him and hundreds like him and the words which have done them drong deem to no very and and and and and and and and here. The criticisme which have been made have not book adequately guarded from injustice and here. No will let that go, however, for the present.

We are gathered here this evening to ask ourselves kenestly what the facts are and to do whatever may be called for by those facts. First of ell, these troubles are not new. Those are no strange or unknown cans we are called upon to sail across. They are not new and unprecedented problems which we are called upon to deal with. The Church want through all this long age, and will go through it again in other forms indays to came. I was reading, last work, a little book containing the records of the meetings of the Foreign Missionary Secretaries of the different Agencies in the City of London, who had met conucly in monthly meetings during each white vince 1919, and in this sketch there is a review of none of the things they talked about in the earlier days.

-sustan mort begand anoise is destro slow of the burrey side the instic exposition of world-wide supposed to a bundle hope that a few elect might be enved. A good deal of heatile criticien was levelied acainst the Societies. In 1986 the description and enquiring. "In that light are no reput the opposition no so enally at the against the differion of divina truth, and in what mote abould it be met?" and then in 1626 they tried to profit from the appointion -"what prested lancaus may be laurant from the recent animalvervious on benevalent institutions?" Again a listle later they discoused, "what are the cannot of that distants which had been excited respecting the management of religious subjection, and what is the best made of recoving 127' There is a time of resignation in the title of a paper read in 1849. * The trials of missions - the reasons of these affiliotive dispensations and the beneficial rewrite of them. " But they were not allowed to work in peace, for within three years it was said, to notion prevails to some extent that the minut onary auterprive in a comparative fullars. Is there my truth is it, and whet are the bast methods of dealing with it?" The minutes of this months record the conviction that 'missions had been messeevel beyond expectation, and probably for anypeasing the hopes of the fathers and founders of them."

The storm broke out again in 1808 after the Indian Mutiny the friends of missions urging a balder Christian policy on the Covernment, and the critics declaring that the Mutiny was caused by presclytian. In the same year the Georetaries were also driven to examine "-one of the principal objections and organize the management of religious Societies outh as - the doct of deputation work, pr licetions and periodicals, etc." precisely wh t the charges were with which it would be possible to deal, and to which one could make a clear, direct, unbesitating answer, but it is difficult to discoverificing frequinized in house. The state of a beneficiate that the difficult to be not deschickensponseries an house. The in discussion of the state of the best of the source of the state of the source of the state of the source of the state of the classes and another state of the is and which a state of the is and which a state of the state

years after there was a topic of discussion which sounds popularly modern -"That line of conduct should be adopted by Missionary Docistics in order to obviate the dangers, which may be apprehented from the spitation enoug their friendsor agents, or those controversies which have recently been moved in the Obristian Church?"

All this sounds very madern, yet this was mearly one hundred years ago.

I approxists your kindness in inviting no to make this statement here this ovening. I am glad I was one of the group to be invited, although the judgments of those with when I work and their convictions in all that is fundamental are identical with my own. I have no querrel with the doctrinal views set forth in the address ande here two months ago. So far as those views rest on the few Testament I believe them all. I accept every word of the New Testament on these points. My only disagreement with the New Testament on these points. My only disagreement with the New Testament, And I wish the friend who made that address were more familiar with our Confession of Faith. There are two great atterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Whrist are very different from any spirit of division or any exclusion or separation of group from group of use all of whom are in Christien.

I agree that we should by swide in our consideration of this sattor shat has been said in or out of prejudice with regard to the presidennial view of our bord's Second Coming. The word does not occur in the New Textement. A great many of the issues it raines are not there. The teaching of the dew Textement, however, ig, perfectly clear, that this near Jemis who was taken up from us into Reaven will come again in like manner as He want every, and that wen are always to be on the watch for His coming. That seems to me to be the unquestionable teaching of the New Textement, and I accept it as everything else in that Textement without equivocation or hesitation or abatement of any sort whatsoever. Our views on this question have more relevance than Fr. Themes allows but I am ready with his to leave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a discidunitage in dealing with them because I did not hear them. The Freebytery of shiladelphis asked by. Themas to write out his address for the Keard, but he has not done so. We have been referred by Dr. Themas to his article in the Freebyterian, and to two editorials in the unday wheel Times, which I have read through with the greatest care to find out precisely what the charges were with which it would be possible to deal, and to which one could make a charr, direct, understating ensure, but it is difficult to discover thes. It is clearly deshard that there is a moderniet tendency on the part of some mission that I could find in the statements of Y. Themas. The clearest explanation of all is what we find in a straightforward may by Y. assaudy is an exter editorial in the Freebyterian. For some time there have been intimations that rationalise and notwralles have been insimusting themselves into the foreign missions of the evangelical churches. These remore have become sore and nore serious and definite. It as represented that the twochers of this destructivies are missionaries sent out by the respective boards. They teach the besthen that the lible is not infallible as a guide in faith and practice, and son must look to their own reason and to their religious conscioneness. They day or ignore their blocks of Christ, his vigarious atoments and his bedily reservection."

These are clear statements with which one can deal.

Mr. Thomas's own statement is not so explicit. I can not find any specific declaration of his that the missionaries in China alebolieve in the inspiration of the Fible and in the delty of Christ and His atomesant and reparrection. So estimate in the Freedyterian of February 10 states that one party of the missionaries in China is "decidedly affected by higher critician and moderates," that "the fundamental question at issue in China is the same as it here at home, the trastworthiness and divine authority of the word of Opd, and, as it is well known, the view held of the Pible measured by affects the nature of the metage delivered to the Chinase, because our attitude to caripture dominates car composition of the guapel.

"The trouble in China is largely due to two sequess, which are probably connected. The first of these is a tendency shong affectionarise to concession, in the undervor to find points of egreement between thristianity and Buddhibe.....

"The other cense of trouble is the theological postion of many of the men cent out from certain numinaries in dm rism."

But there is no emplicit statument that these and deny the inspiration of the Hible, the deity of Christ, the vicerious atomasn's and the bodily remorrection. Forhape his spoken address made this statement and is reflected in the Freebyterion's Easter aditorial. I cannot way but I do know that you will want in answer to the statement in any mars. This admess I shall give, first to the idea that the eluminary body as a while in patrateory, second to the view that our Frankyterian missionaries can not be absolutely trusted, and team I wish apark of r. Anany's the further oriticians of the neglect of evenpelistic work and of the compositive and compromising character of union viewlenery effort.

That, however, a word as to the absolution of Sudahies. As a matter of fact it is Confudientian and the right attitude to it which has been the real produce, but his problem is not one of nonsessing. It is as he, a. Chay emissil used to show us a problem of nonsessing to start from. As we used is more and with the shill to first these monthly points from which to tend the Chingso on. I wish as had more are with the shill of or, which here is ching this. S. sourie was bere in Shina, he is as loyal as any one in this rook is despent truth to all that is most secred and fundamental in our generic-

tions, and his skill in presenting Christ to the Chinese Confusianists is the wonder and despeir of all. I heard him at the Conference of our Missionaries last dues telling of his met of of approach and one of the other Chinese missionarise there walked away from the mosting with me utvering his longing to is able to build as ir. merie did on what we could find in Chinese hearts. To are dueling with men at another pole of homes thicking from surveiver, and as have to find, just as our hori found, just as it. Incl found, somewhere a point where we can meet and touch them, and land them on from thet to the treasures they have not got a d that we have in Arist.

letting that jacs, shat is the estitude of mine of the grat body of missionsrice of all denominations, not our wan slone, in China on the doctrinal convictions of Christianity? well, there are extreme at wither and. There are, it is said. some theological radicals at the one and. And, at the other and, there is a group -one would not call them flyamith Brethren, but that would describe them best to the winds of any a wire as the bas tak to the out of the second wire as the star to son represent at the other out. And in between there is a great body of man and some of all our Missions in China as true, as fuithful, as avangelical as any bady of Obrist and enychore in the world. Dr. Thomas has told you of the Bibel Union in Oning and the convictions which it holds, Sr. Watson a. Mayee inaccistely on his return to China last matural wrote me of it and said of the statement of its viewer 1010 enclosed, I believe, represents not sursly the ideas of our chief Chinese landers but the great majority of the mission body in Chine as well." I wrote be a few of the missionaries who are now at home on furlough about Dr. Thomas's representations, asking if they would mind stating frankly just that their consistions sore on this point. Lot us read aces sontonees from their letteres-

Dr. A. S. Sulbon, for ST years in South China writher

"as to the oriticisms upon the missionaries in China that there were very inree bodies of them that were modernicto and unevengelical, I can only say that I can not speak for other parts of China, but in Canton I feel sure we have as fine a body of spiritually minded missionaries as may be found in any part of the world. Just what particular theological view such and every man and woman may hold I do not know, but that any one of them is a percenter when the term unevengelical may be applied I do not believe."

The Nev. 2. R. Sible for 15 years in Central China writes:

"Or. Theses's statement charging the sissionaries with being "Nodernist and unavangelical in their colligious views'is dependent in part upon definition.

I am best give you my judgment in the terms of comparison. I have a large acquaintance many missionaries through the fangtes Valley and forth Chins. I have a pretty large acquaintance among Freabyterian Ministers throughout the United States.

In my judgment may definition of modernism or unstangoliast religions view would find a ameller proportion of Protestant missionaries in China coming under the ban which Dr. Thomes's phrase implies than would be the once if the same definition were applied to Presbyberian ministers in the United states.

Expressing a judgment positively. I would say that I which the overstelling anjority of missionaries in China are exceed and evengelical in their views. There are, of source, a few men with radical views who outsude their views rather merkedly upon the public but such men are rare, and the judgment of the missionary body as a whole based upon these causes is markedly unfair."

The Bay. M. C. formatine for M years in Central China writes:

"You and thuse who know the mis ionary body best will agree with me when I say that the missionery buy as a whole is theroughly logal to the fundamentals of our Christian faith, namely, faith in the God revealed by decus Christ, in the delty of Christ, His stones at for sin, His reservation and the presence of God through His Moly -pirit in the lives of son. There may be those who doubt these Andonental doctrines, but I have not not them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the divine bord and Javiour of son burns brightly in the hearts of all. ir. C. L. Suynton, initiation's caratary of the Value Continuation Committee writes:

"If a man is enaughical in cheractor we holds to the Sivine caship and personal loreship of Jeme Thrist, and centers his average around the personality of Christ and his revelation of the love of God for a similar and and ering world, and who is utilize to be all things to all man if he may by all means save some, than there are few of the present missionery body who are strongly as against. They hold to the position that God was in Christ revealing insolf to the world, and reasonating the world wate Simzelf.

I an jestone for the reputation of my minimum y brothren, as well as for their intellectual integrity. It has been my privilage to know a very lor a proportion of this missionary bad dering the part fitteen years, and my personal accusintance extents to nearly helf of all their number in thiss. As a slass they are not mostled in their derothen to the person of thrist and to do proclamation of his formal. They have devoted their lives to his service in the spirit of secritive."

and . r. Trushall who was side if. Whittee in his brief visit to China and a s has joined him in his statements, at the same time of. Fly deficres. "I have no abades of doubt that the electomery body as a body of proof of "brist tak it probably on a higher plane spiritually, and normals in doubrise, and trust in devotion and more separated in service, then are present budy of grap of Christ and wore separated in service, then are present budy of grap of Christ an own."

woh testimonials can be multiplied intofinitely. That the mitsionaries in China believe, however, they have themselves declared in the statement stopted that they gathered a 7 m years ago at their last great Conference is charghel. This was the absorbed they agreed upon:

"Thet this functioness machinessly holds the satisfactor of the sid and have estimate as the moreon standard of faith and greatide and holds firely the prinitive operation ? "We. Further, adductedging the spectres" freed, and the Sirest as arbotantially expecting the functionated doctrines of the Sirest an Sui b. An uniference does not also t any great as a batte of the view of the head of an enformant does not also the functionated doctrines of the view of the head of a substantial quantions for the these sets of the view of the head of a substantial quantions for the these considerables of the view of the head of the state of the state of the view of the state of the view of the head of the state of the state of the view of the state of the view of the head of the state of the state of the state ing one way of states of the the state of the batter of the state of the ing one way of states of does no chains of the batter of the state of the ing one way of states of does no chains of the batter of the state of the ing one the signed to the caset bady of doctrine of the batter of the state of the state the states of the state of the the state of the state of the state of the state of the states of the state of the state of the states of the states and the out the theory as to a in an and call of the states of the the faites of the state of y spinsal of the state of the state of the states of the states of the states of the states of the out of the states of the s

" a frankly recognized into a differ as to methode of administration and church government. For we make in holding that these differences to as faveliable the evertion of our real builty in our a men without to the depend of the grave of Out.

"That is plantin the "manus of Carlot on Chinese soil, seconds why to plast our church under the sole control of he word whous thrist, wounds by the ard of the living not and lat by the guiding words.

and have lifforent ways of stating taxes to inco just as you have in this restrictly of biledelphis, just as we had in the old and tax shoul francterian churches. The two schools came together, but they carried over into the Unite Church blood was shades of viscopints and temperatures of minds. Show them still have in this v ry wity. Ton 111 have then shorever you go, but i may, in all honesty, and with an us erstanding of what the facts are, that i believe the bady of Christian Missionaries in China represents a more Monogeneous evengelical conviction and more wolld Christian faith then you will find in any corresponding bady of hyistian was and waven engenere eles in the world.

If by "modernism is Chine" accordingly it is meant that any inrge member of missi emerica, or, as far as I personally have them, any of them at all, have departed from the evangeliest convictions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I could interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; likewise -rients and cordenatorians. In there are no doubt interpretations abroad in thins as here which we could deploys and there are conflicts of tendencies there as here, but they do not corrant statements where are conflicts of tendencies there as here, but they do not corrant

In the eround place, regarding our and people, I have read all the statements with very great cars to find out whether saybody charged our Prophyterian discionuries with disbelieving in the bible or the beity of Christ, or in the viewrices tonement or in the bodily resurrect on of our Lord. I could not find supphere in the articles to w ich "r. Thomas has referred us, or in any other statements that he has ande, any direct charge shatsaever that any Freebyteries Mirelonary disbelieves any of those great youvistions, and i do not ballows that there is one of them that doon. You will remember that she some yours ago .r. J. Wilker Chapman visited the mission field and made none general statements reporting the circulation of lar read givel views, he gladly not the Beard of Foreign Micelous and explicitly stated that he have of not one of our our missionaries to a su his statements would apply. If there is one to shop they do, we should know it, and if may body ous gains up to that one, two or three, everything will be done that needs to be done to deal with that after-But our own missionaries have never intimated that, any of their own number \$108. has last fuith in the bible or in the deity of Christ or in the great Christian They are all in Frankyteries together on the field or are funinantel belleft. members of "resbyteries at home. May vital delinguiney of destrine on the field would be known mod it will be dualt with directly and will be reported when any one knows of it, to the restylery in the case of any missionary whose connection is here and not in Chima. r. Lowrie is at the head of our losio a in which. It is his monimers to prevel through all the Missions, conferring with every desionary. I have talked to him intimately and he deployee many of the tendencies which he finds prosping into China, but which by finds, he told me, infinitely stronger at hume. But dr. Lowrie has nover intimated that there is one of our creaby veries body in "hims who is not a loyal whristian boliaver and a sincure teacher of our reat exagelical canvictions. . . I look buck over all our body of missicanories in all lande for thirty years, I can recall just four new who broke down here. veryane of these four non let it be known himself. Buy grote home that they had changed their theslagical opinions and had changed them ratically. all four of than to t that right in the only of "arist, and all four of these one were brought have are the only ansas that I can revell in more than a frey years of Exception . relationship with the realizerism forious where any sum our asaif have crifted way from the treat convictions they hald and that hald them shen they sent out to I do not know how the watter can be put more straight or more clearly the field. to do not know one of our new the is unfaibled in these grast con-11 403 \$ 10 E # . vi tions. If saybody knows such we want to know the and where they are. it is not fair to key the whole be y under suspicton. But if there are one or the or three or a score many them when any one known, let us know of them. it, during the ar, my ody had secured the bails heaven flub or the speist Union of being disloyal and unpatrictic, shat would have been done? sould you not have demanded to be put on the glue that you might know abe the guilty wore? - suld you assume

that all the innecent ware guilty? Sould you brand the whole ergenisstion site disloyalty because somebody mais a gen rel cha a but would not a suify any particular individuals? I think fr. Brown was justified, in the latters which be wrate to r. homes in acking if he have of my individual regarding show there was just ground for suspicien. The people who are responsible earely have a right to ask for the specific grounds on which general and avenuing char as are ads, and to demad the masse of individuals if they can be iven. I may of our aws people, with unbesttating confluence to-might, that while there are different shader of view emeng than,of measurity. for did they not go out from our own readytaries here, and you have the different shades of view among our home freshyteries,- and while they claim their just freedom within our standards and formularies, we do not be live there is one missionary who is not an absolutely faithful, evengeliced and.

There is a problem in this just as have at home as to the limits of fivereity of opinion and interpretation within the boundaries of our commutes, or within the hundaries of van, alical thristianity. But is a problem which the Church and decide, which the Church is deciding by her deliverences and by her act alpractice. Ind whatever decision the Church resetue on this quantion is one or of her jurisdiction will doubtions extend through it all. If the problem is our can missione in China is more than this, if there are missionaries who are untrue to the constitut evangelised fasts and convictions then the problem is no roblem at all, except the problem of learning who such missionaries are and ringing them have. Fut is there one such missionary in our serve. I do not tolings it. If there is he ought easily to be found and he cortainly must be end will be.

Before a ge on to the third and fourth ariticism of Dr. Thomas may I passe just a summat to a plaint aspecially to the iders who are here, what the processos in this wadle matter and, who it is that determines whother an ordnined say seat to the foreign field believes as we think he should believe in going out as a teacher The firm ral assaulty long ago decided that. It aid it would not of when fai the. loave that constion to its issionary Boards. That was the function of the groubytarias of the much to estamine. In Frastytary on t pase upon the doctriant convictions and qualifications of new coming into the Christian Ministry. and we have made it a point all these years to tall or my candid to for appointment as an ordained dissionery, that he could not be ap slated will be had not I of willy perced all the tests or examinations of his real tory. If my emphasions urise with regard to sim, they are reported to his rept tery is prarts to y y be Inventigated. But down not except the Sperie From full ros, and ility. IS thay beer of anything that would disqualify a man they I we a daily to take what they hear into annount, but our Church down mit refer to the hous of "oral a lesion -varia or roadmon or at interi ? Pallof, the unation of paring alog to the to trian? currictions and ministerial tending of the ordeline initiates . I reputer yours age as these greations were nore live than to or are to a, and the choice is no name of r. obert impacil work was still livin and be and r. were non ore and loaders of the sornign beard, and us found this work nest on I an with the view of 11 the possible contingencies of the fut re, and there else what a w very many. Ist other wise and ware cossulted and the whole matter was of that a 's add not bed theore and has all have I have a she wall as and it e 1 upp or ver t the heard the right to deformine the doutrinal melifications of its intry, 'nt placed in t ant ority absolutely in the nucle of the setyterion, and above them of the sympthy and beneral Assembly. You will ask, he can you to mare that aftermards and de mot dritt every? on y change their ude. or an you be easilious out on the insign folls they y not love a vir early convictions? In the no easy robles to asser, and it i, re iffi it an than ou Palies. war a great may of these and are from under the farislotion of our some r sbyteriou by the act of the on r 1 readily then they to these ills. are so rust suny resistories on the dialds that belong

to independent churches like the re byterian Church of India or of China, not related to our Constal Assembly, and although the judgment of many of us was against it, and any our strongly against it, novertheless, the General Assembly has advised these erdsized man to connect themselves with the Freebyteries on the Fields to which they go. I may be wrong but I think that course teads to delay the development of our native churches. I think it confuses right lines in missionary administration. And I think it has tendency to separate these men from their relations with the home should not be superated. But, after all, it is more an accessic than an actual problem because these dames of subsequent destriant delinquency have not happened, and optithe few of which I have spokes, and these have been duelt with directly as they arowe.

The minutemaries are all emenable still to the essenbly and t. re is no body of man more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, I do not believe that the principle of axclusion and megaration and division in the right principle by which to deal with them. Nucl lass, to set up organizations that divide the Body of Christ, that establish extre Scripbural tests using in those tests words that are not found in the New Testament. By what right do we erect barriers with words that the New Testament. By what right do we erect barriers with words that the New Testament, itself, nover accest I do not believe in it because it puts the positive faith in a negative position, because it proposes a partises and divisive propagands and because it enlists human organization in its mure dangeraus forms in the defense and claimed interest of divine truth. I do not believe it is right to divide those show we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

and indeed it is has have and realized to cherry what they are basic have and they are basic math we have and realize of the sories of the state of

I want to turn now so the third of the criticians, namely that Missionsriss are not engaged in owangelistic work, that is, they are not englasively giving themseives to the oral proclemation of Christianity, but that a gradienty of them are turning aside as described by Mr. Jaffray in his editorials in the cunday school Times last fall, when he wrote "botten has encounded in popularizing come modern missionary work, placing it on a semi-secular, semi-educational, sumi-philanthropical basis and largely taking out of it the distinctive feature of bringing the Cospel message to the lost, periobing scule of heathemizm."

Tr. Thumas does not attribute the missionary schools and hospitals and the feeding of the famine stricken and the rescue of orphane and the healing of the sick and the opening of the syss of the blind to saturic influence, but he does represent the missionaries at having turned uside from the direct preaching of the Sospel. I have here a news sheet sent out from the Wordy Bible fustitute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have som again and again this criticism of the missionaries in China -

つき 甲 現了、志言、頭 営 を 門2、、毛澤堂

"Ir. Brisfith Themse, in his closing address, arrected attention especially with a statement of the conditions he found in China. "He said, in parts "Three are Christian institutions where fifty per sent of the teaching staff are non-Unristians. That in risky. "Inaughal is the center of all the religious societies and the headquarters of all the organizations; there are 264 missionaries resident in Changhai and only four of them doing exangelistic work. "In Canton there are 1.0 missionaries, not one of them doing

avangelistis work.

In one Prestyterian mission there are forty-six missionaries, and two of them angeged in evaluation work."

I may say I have been criticized, myself, for arging that there should be more direct evangelism in minejons, just as I believe that there should be far more direct evangelism by individuals and groups and shurches at home. I do still taink a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the innocurate representation of Dr. Themas's sintemants. Let us exceine these statemats.-

Br. Thomas mays of changhai "Changhai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of these doing evangelistic work." Shat are the facts? Our own Prochyteries aission in Shanghai has at lasst six missionaries who are giving themselves only to evangelistic work. and as to the whole body. Mr. Boynton writes:

"Er. Thomas is quoted as saying that there are 284 minutonaries resident in changhal and only four of them are doing avangulistic work. As thestatement does not include a definition either of a mixed enery or of avangelistic work. It cannot be dealt with till this field is class. "That is a missionary? If any regular employee of a missionary

unit is a missionery, then the figure is much too small for changhal. married societies alshe, in 1918 employed Stb., of whom there were 107 married couples, 37 single men and 112 single somes. The Dritich size onaries were dearly as memorous. Is a wife a missionery? If an evangelist is a missionary when he prometers and teacher but consus to be when he makes up his accounts, and builds his hear, or attends committee matings, her anch of a missionary is ha? If a lady goes out burning with missionary seel and discovers that the largest service she can render the kingdom is to relieve some busy can or women of routing clarical dution which are wearing out the body and distress the soul, anabling that sam or women to devote himself or herself without interruption to a missionary of toaching or preaching, which is the missionary? Is the ductor who specates and prescribes a missionary, and the marks show patient waterfulness brings the patimat through not a missionary, or where does the line begin to be patimat the second part of a missionary for the marks in prescribes a missionary, and the marks show patient waterfulness brings the patimat through not a missionary, or where does the line begin to be drawi?

that is the maters of the missionary body in "hanghei?" Here are anthered the administrative staffs of (for example only), the merican bible occiety, the British and Foreign bible osciety, the Matienal Bible occiety of footland, not one of these man or women is employed to do evangeli the ourk, but their work is vital to evangelized Christianity in Chine. Here is the administrative staff of the Chine Inland Mission, exceeding thirty prople. The Chine island Mission, theoretically, at least, does no evangelistic work in Phanghei, yet they hold religious services constantly, their members engage in preaching and teaching outside their office hours, and they enter actively into certain forms of church life in Changhai.

"The exidert evengelistic work being done in thiss today, in my judgment, both in changhai and alsowhere, is beind 912 institutions, wont of which enery on a diversified work, with workers who are were or leas e scielized, but none of them ungaged exclusively in evengelistic work in the some that they do nothing but teach and preach the grapel by word of mouth. In spite of heavy administrative duties it is sy spinion that nut less than one-wird of the energy of the missionary body in whanglat must be considered as evenyelistic with reference to the Changhal field and more that a third of it evenyolictic as related to the field outside thanghai. on live Bishop Beshford are assentially drangelistic avon when engaged in missionary scalaistration and their labors find their immediate fruite in the inistructions of other and. Aven a statistical secretary, to bring it home to synalf, has evangelistic appartantition every wook which I tract I have not undely anglanted. The business shanger of the school for marican children is contributing to the efficiency of the and and some two hundred milds away who has consisted his shil res be the obsol and who has been fread to give more of his or her own time to "direct evengelistic effort." sithout the advastor to conserve, in these days "gurely evengalistic work" word not make much progrous in building up a strong, indigenous Chinese lundership. (The Chine Inland Mission at last reports to band had about 25 pasters among the Chinese for a shurth of over 30,000 musherenip, a partial recall of a "garely evengalistic policy".

Br. thouse east of Canton - "in Canton there are 166 distimation, not one of them doing evengelistic work." That are the factor Br. c. A. Falton writes:

"If Mr. Griffith Themas asserts that there are 100 missionaries in Canton, not one of which is doing evengelistic work he has been extinformed. Following are manue of mon residing in Canton, and engaged exclusively in evengelistic work: E. W. Wallins, J. J. Fisher, C. Miller, J. i. Fulton, J. Lake, H. Burkwall; C. Melson; wedish Mission, ene many also A, A. Fratt residing one hour's distance from Canton, W.Mawson, Rétal, 10.

There was knowed has, intensive yourly, and under their leadership are more than 150 thinness preachers and colporteurs. By aid and guidance of these term, in cooperation with their thinks preachers more than 1000 villagers are reached yourly, and many tens of t commade of persons reached with the Garpel. Largely under direction and guidance of any angaged exclusively in examplicatic work a lar e and thed and arcoted in Canton none months ago, and meetings were conducted entirely by thimese preachers and evangelists. Anothings were held twice a day for ten days, and each meeting attented by more than 3 00 persons. Here then 100000 persons heard the Garpel, and 2000 signed eards anying they had decided to become thristians. More than 1000 were arganized into Sible diasecs, and at one communion carvies in one any star ten was been were bestizel."

sith one exception every professor in the Union Theological Cellege had been engaged exclusively in evengelistic work before entering upon their dution as instructors, rome of them for ten years, and one for more 40 years.

These instructors have been carefully chosen by their respective Missions and Beards, and have the approval of a budy of experiences men who are directors of that Theological College.

"By their Coulty yo shall busy thom', and the 6 .,600 converts,

and thousands of churches and dhapels are unaccorable evidence of the sulf-convificing work corried on by evangelists, educational and medical agencies. " Ini wherearts we have already attained by that same rais let us walk."

er. shumes says - "in one Frankyserian mission there are forty-six missionaries, and has of them magaged in everyplicite work." There is not one Trenkyserian mission in think of which this is tran.

walsh the missionsrive are using they have been led to by their our judgment and they are propered to have t an complicited and tested both as to their principle and an to their result. Try them first by their results. The most exclusively evangelistic Mission in China is the China Island Mission and it and our own Franbreeries disclose are the two largest sizaions in China. The China Inlusi Mani on has 765 monters and 316 sesseistion, or 1961 in all. have in all 405. reprise to the recent survey statistics SYp of the China Inland bission are called evencelistic workers and the of onre: 20, of the Uhim Inland Mission educational. and 45, of vary, 46 of the China miand dission mationly 11% of vars. 1000 Basse the results. The Chima Inland Lissian has 32 ordsided Uniness preachers, we have 34. The Chine Inland Situation has 46675 commuterate. With one buil of their number of missionaries our Mission churches have 36655. The China laised Mission bos light lunday icholars. We have Sider. They have lay lightle schools students and we have 1998. I respect grantly the China Intend Mission and me waking no invidious pomperison bot on only trying to most the implications of miclasding Nospitals and schools are fruitful evengelistic egenates and those eriticies. missions have produced the trained Chinese leaders which have maintained the training institutions. Here is a letter from inery levis, in charge of the Carling Ligh anhord of the avenues brookyberine alertons-

" a set brate the fifth antiversary of the Kathing High school commuter Afth. One transmit shares have studies in the school. The a daimed was in the newly proceed Easting Freeby tary are graduates (or former students) of our school. The accord lasts the thousands of Kaphing sity students in unspaight for famine relief, southation, moral uplift, and in visuing so is for famine to.

The volunteer Send of 17 members sup lies workers for SIN. different preaching places.

One hundrod wirry eight of our students carry packet Sectionste supplied by the McCallie encol, Chattanouge, Tennestee, and form the invgest Sound: contempt inages in fair for as we have any claticities.!

Recently one of my Bible students in dispacting purity and Unrist's power wrote the following: 'so I believe and depend in Jeves Christ as my cost Friend and Lord, and daily ank Sin to give an aight to compare impurity. I am doing these things for I hope to be a dir Collabed.'

I team the bays that Teanyson got his tion of Sir Salabad from Shriet alone."

three weeks laten on demany 14, 1921, Mr. lavis wrote:

"Sout one wouth ago a small bend of students and teachers made a examinat together to pray daily in the early morning for a special setpouring of the Holy -pirit upon the students of ashing high inbool. this praying band dontinued to increase in numbers and enthusiasm. Thus preparation was and for the soming of a r. Tem, Chinese Mational todent corntary of the V. .C. . Bu is a product of the China inland ission of wohen, and a model young wan. We believes in proper and is filled with the spirit. His addresses were must powerful. You the little bays sat for some t an an hour at a time on hard benches it tuning with eyes wide open. At length one morning, after several days of proper and proaching, a direct appeal for Christ was made. At all it is appeents declared for Christ. If these do have been formed into two speelal encuirers classes with a view to haption within this month. In all the history of the school this is the me t powerful outpouring of God's grace. There remain now only a few doman gupils out of and she have not declared for Christ.

Over 100 of those are now members of the Pocket Testement Larges."

But let us go back of this to the principles. Shat is it to preach Christ? It is not necessarily preaching Christ and the Gospel merely to say "Christ" or the words that is you and as might convey the Compel. These words have no meaning to must of the people to size the missionaries have gone. They do not know what the love of Christ is until so show then that love incornated in a men in whom Christ is visibly loving men. What is the only way they will know what it is. Juny of these people are kindergaries people. You have to talk to them by deed and not. That is the only way to get the meaning into the language. There are no words in which to express the great Christian ident in some lends. It takes years to create these words by living into them before the ages of the people the content of Christian reality, and only them are those words welld considers in which to express orally the Christian Coupel to som.

and also how out the true Christian spirit in man full to some out in lowing service? Therefore, you will find the best evengelists are these use do not forget to do good and white what they have with others. Ar. Nevius was one of the grantost missionery examplifies in thims. His little back on "Lethods of hypagelise" was one of the most influential missionary books aver published. But when you go to China you find that Mr. Mevius is not only remembared by the churches he founded, bes all over Worthern China you will find his fruits and the oronards which care from him. He brought from omerica the boot grapes, fruit trees, pench trees, apple trees, and planted them in his garden and offered shouts to any one who would take then, and all over Sorthern White today there are orchards growing the best fruit as the result of dr. Sevius's work. Then there is dr. 'uniles. as green up on a farm in this and want to Korea and gave himself to everywlistic work, but he planted his craherds too and brought in his good who fruit and when I was there last his associates were joking him beennos the sepanses and given his many metals for the best fruit with had been produced and which he had displayed at their fairs. and all the time he was as true an evengelistic minstemory as could be found. Hare to our friend Charles Surbon, Chairman of the Assoubly's Avangalistic Committee. Robody is going to suspect him of lask of evengelistic conviction. And is generously gives his somey to eaving Mr. Whater with good shickens to improve the stack of e lobens in the villages in Sorthern India. There use John W. Converse. _obsdy ever evaported him of lock of evangelistic sympathy. here did he put his money? he built our college in certoo, i remember his coming with his thousands to be put in sobouls and mission buildings and in socurtional institutions to train non to preach the "uspel among their own people. Is sedical work illegitiante because man are not elweys distinctly speaking arally the words of the Geopel? Ar. Jaffrey says atan has popularized it. But is br. clean not troly representing Unrist when he gathers on his lained in the as man river the lepore of Horthern - ins to stamp loprosy out of that notion? I have at some the allver baptional bowl be let me nult when he gathered all the legers together one day for a commutem service at which the fast non Christian leper was baptized, so that every nom and wasan leper shy did they some is and hou? in the village see in the Christian aburch. common the medical displonary went to them, gothered them in and revealed Cariat to them by loving human corvice. I am not willing to surrender the ideal of

of social service to any group that does not there with no my fundamental Christian convictions... I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

dad when one say that so mak go back to the arcepts of the primitive missiomerius who did not sock to scale activity with this his of corrise, who devoted themselves emphasively to the oral proclamation of the truth of the Coupel, my auser is. that such connext springs from utic ignorance. I gathered my testimony j at a little while upp of the great foundary of the British and descripts Minsions. guing back to Javid rainerd, Lumani J. -ills, adomiran Judson, balter service, Joreminds verte, foundary of "meridan Missions, beak to heary Tenn, perhaps the greatest Sodern Missionery statemen as have had, william Carey, Alexander will, and the founders of the British Minelano, and, gentlemen, wherever they touched life they rave levishly of shet thrist bed given then, all 2s had given thes. Then some one sent money to David Brainerd for avangelistic work, what do you think he dit with it? Do wrote back to the donurs and asked then whether he dight anyout it. or at least a part of it, for the discharge of debts of his Indicas, executing their lands so there might be no entanglement to histor their dettiment. He potes with joy the morel and sucial officets of the Saugel, the reformation of actornal scaners and the renoration of life. He aided the indians in their search for better forming lands. "The design" he writes, "of their detailing thus is a body, and sultivating their lands, of which they have done very little in their paper state, taing of such massarily and importance to their religious interests, as will as worldly somfort. I thought proper to call them together, and show the duty of laboring with falihfelness and industry, and that they must not now 'be slathfol in basiness," as they had ever goon in their pages state. I andervored to press the imperiance of their being haverides, alligent and vigorous in the proceention of their business superially at the present juncture, the assess of pleating teing nor meet, in order to their being in a separity of living tagether and enjoying the means of grace and instruct on. Daring gives then direct one for their work, which they very much wanted, on well as for their behaviour in divors respects. I arplained, and andeavored to insulate upon than Fachs CXVVII, common astro, .T. Saiss' varaist.

In July 31, 1846, he writes in his jummal. "Nock onre of my people's secondar business and was not a little exarcised with it. Bud nose degree of compeanse and comfort in secret retirement." All his longing and for business, and meanwhile, "t. do something for promoting the interest of religion, and the scale of particular persons." To save as his and manusing thought. Not he should his indicate her to clear their lands and raise t air order, and he bave their economic persons and arought to beam the principle of unity in a Christian -origin.

That has been the spirit of the missionary enterprise from the first day to now. And is everywhictle work? Bo did the unit averagehists work in your life? Think back and can. Gas it always an everywhict or use it a friend or a mother? I thing that mission onertee must put in words the Sompel of "krist and that we need a larger truck in direct and presenting, but if they do not do something boalds that, their work is going to be instructive. Their words will be maxingless save as they are attered with living sympathy, of flesh and block. tructing, presting, helping men. I thing that we may justly say in their cohalf to Fr. Themas, "where we pour faith without your works and our Hissioneries in Shins will show you their faith by their works."

A word should be maid regarding r. Themas's criticium of the conenemies principle in union missionery work. It goes without saying that when Freshyterians, Sethedists, heptists, Congregationalists, piscopulians and disciples units there must be concessions. But if they are all thristians there will be no wrong concessions. The maione into w ich alone we have entered are unione of evangelical Christians and my accodinte, Dr. Brown, has stated our principle of action -

In mat are of the Chure, the line must be clearly drawn between there who believe in a supermatural religion and those who do not, between these who believe that the Sible is the ord of God and these who regard it as merely a human book, between these who workip Christ as the divine dariour of the works and these who need in only so the best man that over lived. These cleavages are too wide and doep for any possible bricking."

This is not wrongful concession any sure t an it was vrong to adopt a conconsive principle in forming the bible Union of Thims of which dr. Transm told you. That union left out come things for the cute of unity. I could mean accord with trathe which would have ababen that unity. But much can be concuded when may are irac to what is fundamental. And what is the fundamental thing? The New Yorkaront tells us plainty. "Other foundation can no seen loy, then that is laid, which is Jeans Unrist."

You will ask up, is everything than entiristory? No, it is not, and i Saven't glorious things over. There is no wisdom or right in gloring things over. The trath is the only thing that it is ears or right to work by, and I have been trying to tail you gentlemen the tryth here tanight. Things are not entiriscoury. There in the world are they? I wish many things were different in the Foreign mirsionary work. But I am a great doul more afraid of the future than the present. Things are far better out in Think in the electons that they are here at here. ... Have a for preater bridy, of strong and faithful and affiniant new and somen there thus we have got here at hum. I am anxious about the future, as to shother the fountains of the simplemery metives are going to dry up in the days tocome, whether the great survictions that close produced the sissionary enterprise, and alone con contain 18, are going to live on. I believe they are, but I think we have a great at naght lying shard of us, and i will tell you. gentlower, whore the hattle-field lies. It is too late when your and come to Presbytery. Tour problem lies for back of that. It lies, for one teing, in our emerican education, our equote and collages and universities. as have many universities here shows whole phildesphickl feculty is beeching a parely mechanistic view of the aniverse. Now long are you soing to houp the Unristing religion alive if that hind of influence pervedus ruciety and mute the very foundations from under any angormatural faith? That is shore in part, our problem line. You can not colve it by culling manue. The sent only solve it by relains up teachers who believe abet you and I believe is the truth, and and can cope with the men who do not believe so. . . are never going to get this thing changed in the colleges and universities by proving or reviling. It has to be done sometrustively. share are we reising up inside the Christian a hursh the believing echolory, the men she know? That is one or our problems. And I do not believe we have an agency in our Church today that mode our backing more that our Board of ducation, with all the responsibilities lying upon it. and the problem is far reater than we have as put understand. This is a part of the battle-round. and s part of it is in our but hower. Out of hos many of your hours have young can good into to Ministry, into the Foreign 1 mil on Field? That is a protiy warehing tost to bring hours to us. Lot us burges of whet on may about other house, out of which the boys and girls are going, helding, perhaps, views that are not susply ours, if we are not sending our our some and daughters. Due problem in part, is there. But I tell you, goatlemme, it is measure still, . It is right here is our

and in this rook have tenight? Can put build it on the pussibility of such happinings as are conserving us now? Can it be done? Are to duringives the absolutely istemp men of Christ? I got wat ay actument this afterno a to med again a me artel vorde. The have bust 5 are are the blade of my profum. weakapy we believe the Sible to be the only infallible rule of faith and practice. There is a no eraism in interpreting the bills as a rule of faith, but there is a no less dangeron modernion in interpreting the lible as a rule of practice. I have heard some man who ware very particular about the Fible on a rule of faith, who throw strange classes over sume of the things the See (colment has to any regarding the obversetor and the spirit and the practice of Christian sen. ad what do you make of words like these? I do not any, lut 3r. Thomas take these words hume to bimoolf. I do not say. Dr. Kennedy, you should take turn home to yourculf. I say to you use, and to ayaalf, dobert Spear, you take these words hous to yourself. Ind I do so AND THE SALE AND T with that "at this of the life of , and this bal I is that a X , when MI . The star of Br Br Br Br Brank's at . ad, then, write aufal still -B ST PILE PROMINE INE C. ... I T C IN ... CLO ING. CT I. .. LIN T N T will show I we say that I was superior of the start o STERRY BERGE "SERVERS AND MERGIN SUPP. IN THE ... I T T AN . HA WE . MAIN LAND, LOW, CHAN MIN IN THE FROM FROM FROM FROM TO e and the second s 49. "主题我一一下听出众。主题故 监 龙丹。

These are penetrating words. May us be ready to meet the test of them in the day of judgment as these sum and vowen can meet it who are serving Christ to-day, not for a summer holiday, but yeat in and your cut, is famine and flood, often in separation from children, and in sighness and loneliness and simularstanding, in China. ATH. JOY MR. ANF AT S. SPORE JEORE JEORE MRE PRESERVIALLS JOCK & UMION, BALLOWEL-MENTORS HOT L, PHILADLINE, JUBA., MARTH 25th, 1921 (Revised and calarged by some quotations and statements for which there was not time in the spoken address)

COBJ NO: "ARE THE MISDIONARIE. IN CHINA TUST CORONAT"

Mr. Fresident and Centlemon, I thank you very much for this TH. ATREN: opportunity which the justminisduces of this Union has so promptly provided for a statement in defense of the missionary body in China. I suppose that this is the first time in the history of this Union that such a defense has been deemed By mind goes back by way of contract to what I think was the first necessary. moeting of the Union at which I was over invited to speak, many years ago, then the Union met in the Bullitt Building. The other speaker of the evening was the late Col. Charles Denky, who had been for many years American Minister in China, appointed under one administration and retained under others of varying political complexions. There were few men in the world outside of the sissionary body, itsolf, she know China and the missionary group in China as well as he coad his own life to the skill of an old Hedleal Mlasionary, Dr. Merr after he had of Canton. He spoke that evening of what he, himself, knew. 3.0ta sycken, it was not measury that any one should add a word, least of all in defense of our missionery representatives in China. In fact, he spoke so long there waan't a chance to add a word, for some of you may remember he spoke for two full hours, and I had a chance to speak for only three or four minutes at A fow more minutes than that will by necessary, this evening. the and.

Perhaps, 1t is well that some weeks have passed since the address of "r. Thomse on January 17. 1921, which we all have in our minds. We can now temperately try to draw from it whatevar good there may be in it for us all and for the cause. Also, no doubt, some avil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were sam in this group who were overheard at the and of that meeting saying to one another as they were going out, "Well, we will never give mother dollar to foreign missions." That mart of result is evil in itself and an evil to the men who are cabable of it. I have a letter here also that ease to Miss Bodge, Fresident of the Tomen's Board of Foreign Hispions, from one of the Tomen's Missionary fociaties in this City. It is pathetically illustrative:

"We, the Soman's Missionary Society, decided at our samual assting that we could no longer give our gifts through the Boards of the Church. Me feel, in view of the facts published in the Freebyterian and the Sunday School Times of Feb. B and 12 regarding the sending of missionaries to the foreign fields who dony all that we hold true and sacred, that we would be false to our Lord and Saviour if we helped to support these workers.

We know that there are many true missionaries sent out from our Beards and it is with the despost regret that we have had to take this step."

such results as these raise grave questions about the statements which produced then and which provided no adequate protection of the porthy and good. had realizing this. I honsetly confors that there have been times when it has been a little hard to hold eneself rigidly in hand. I think of a friend of mine who His wife had died there of cholers, leaving name back from China some time ago. a little motherless haby. He brought this little baby hows with him to one of the old Freabyteries of our state and it was a hard problem with him, but he faced what seemed to him to be his duty, and left the little one with its grandmother and turned back to China, and as I shook hands in my office with him, sad said goodbyo, his eyes filled with tears out he kept his courage and went back to his lonely post. I have thought of him and hundreds like him and the words which have sons then wrong seen to se very and and onfair words. The criticians which have been made have not been adequately guarded from injustice and harm. 40 will let that go, hovever, for the present.

We are gathered here this evening to ask ourselves honestly what the facts are and to do whatever may be called for by these facts. First of all, these troubles are not new. These are no strange or baknown sees we are called upon to sail across. They are not new and unprocedented problems which we are called upon to deal with. The Church went through all this long age, and will go through it again in other forms in days to come. I was reading, last week, a little book containing the records of the meetings of the Foreign Missionary Secretarizes of the different species in the City of London, who had not achurally in menthly meetings during each Winter since 1819, and in this sketch there is a review of some of the things they talked about in the earlier days.

"it this period the chole outlook of missions changed from enthusisstic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled In 1028 the Association was enquiring, 'In against the Societies. what light are se to regard the opposition now so generally exited against the diffusion of divine truth, and in what mode should it be met?' and then in 1626 they tried to profit from the opposition -"What practical lausons may be laurned from the recent animadversions on benevolent institutions?" Again a little later they discussed, "what are the causes of that distruct which has been excited respecting the management of religious societion, and shet in the best mode of removing it?" Thure is a time of resignation in the title of a paper rend in 1849, " The trials of missions - the reasons of these afflictive dispensations and the beneficial results of them." But they were not allowed to work in peace, for within three years it was said, "A notion provails to some extent that the missionary enterprise is a comparative fuilare. Is there say truth in it, and what are the best methods of dealing with it?' The minutes of this meeting record the conviction that 'missions had been maccessful beyond expectation, and probably for surpassing the hopes of the fathers and founders of them."

The storm broke out again in 1659 after the indian Antiny the friends of missions urging a belder Christian policy on the Covernment, and the critics declaring that the Matiny was caused by preselytizm. In the same year the Secretaries were also driven to examine 'some of the principal objections made against the management of religions Secretics such as - the cost of deputation work, pa lications and periodicals, etc.' "Criticism from without has never coased, but for half a century the Association has not spent much time in discussing it. Of course it has hot always come from without. Where have been critical and argumentative and candid friends in the inner circle. In 1825 Edward Irving's femous L.M.S. sermon declared that the current methods were all wrang, and a few years after there was a topic of discussion which sounds peculiarly medera -"That line of conduct should be adopted by Stationary Docistics in order to obviate the dangers, which may be approhented from the spitation among their friendsor agents, or those controversies which have recently been moved in the Christian Church?"

All this sounds very modern, yet this the nearly one hundred years ago.

I approciate your kindness in inviting no to make this statument here this ovening. I am glad I was one of the group to te invited, although the judgments of these with when I work and their convictions in all that is fundamental are identical with my own. I have no quarrel with the doctrinal views set forth in the address made here two wonths ago. No far as these views rest on the flaw Testament I believe them all. I accept every word of the New Testament on these points. My only disagreement with part of what was said or implied was because I believe it is not in accord with the New Testament, and I wish the friend who made that address were more familiar with our Confession of Faith. There are two great utterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or separation of group from group among men all of whom are in Christ.

I agree that we should key aside in our consideration of this matter what has been suid in or out of projudice with regard to the presiliennial view of our lord's Second Coming. The word does not occur in the flow Testament. A great many of the isones it raises are not there. The teaching of the flow Testament, however, is perfectly clear, that this same Jasus who was taken up from us into Heaven will come again in like manner as He went every, and that men are always to be on the watch for His coming. That seems to no to be the unquestionable teaching of the Hew Testament, and I accept it as everything class in that Testament without equivecation or hesitation or abstement of any nort whatseever. Gur views on this question have more Felavance them fr. Thomas allows but I am ready with him to leave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disadvantage in dealing with these because I did not hear them. The Freebytery of shilled lybic asked Sr. Thomas to write out his address for the Board, but he has not done so. So have been referred by Sr. Thomas to his article in the Freebyterian, and to two editorials in the Funday School Times, which I have read through with the greatest care to find out presisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, undesitating answer, but it is difficult to discover them. It is clearly declared that there is a momentat tendency on the part of some minsionaries in Ohins - but of just must that means there seems to be no definite declaration that I could find in the statements of Sr. Themas. The clearest explanation of all is what we find in a straightforward way by 'r. Senardy in an aster editorial in The Freebyterian. For some time there have been intimations that rationalism and naturalism have been intimating themselves into the foreign missions of the examplical churches. These remers have become more and more errious and definite. It was represented that the teachers of this destructivian are missionarise sent out by the respective boards. They teach the heathen that the Fible is not infallible as a guide in faith and provice, and men mat look to their ows reason and to their religious consciencements. They days or ignore the deity of Christ, his vicerious atenessant and his bedily reservection."

These are clear statuments with which one can deal.

br. Themas's own statement is not to explicit. I can not find any specific designation of his that the missionaries in China disbelieve in the inspiration of the Hible and in the delty of Christ and His stonessus and resurrection. His article in the Freshyterian of Sebrary 10 states that one party of the missionaries in China is "decidedly affected by higher critician and moderains," that "the fundemental question at issue in China is the same as it here at home, the truster binews and divine mathematicy of the word of God, and, as it is well known, the view beld of the Bible measurily effects the many of the message delivered to the Chinese, because our attitude to beripture dominates car correspises of the guapel.

"The tmuble in China is largely due to two squase, which are probably connected. The first of these is a tendency among/Mirsionaries to connection, in the andeaver to find points of agreement between Christianity and Buddhise.....

"The other cause of trouble is the theological postion of wary of the man vent out from certain cominaries in Am rice."

But there is no explicit statement that there sen deny the inspiration of the bible, the deity of Christ, the vicerious atomenent and the badily remarection. Forbays his epcken address unde this statement and is reflected in the Presbyteriou's Master aditorial. I cannot say but I do know that you will sant an answer to the statement in any case. Whis answer I shall give, first to the iden that the adorisance bedy as a whole is untrustreting, second to the view that our Frashyterian dissionaries can not be absolutely trusted, and them I wish upoak of Mr. Thomas's two further criticisms of the neglect of evengelistic work and of the concessive and compromising character of union missionary effort.

First, havever, a word as to the missionary attitude to Buddhian. As a matter of fact it is Confudianian and the right attitude to it which has been the real problem, but the problem is not one of concession. It is as Sr. B. Clay Wumbull used to show as a problem of nomenal ground to start from. That we now is more non with the shill to find these meeting points from which to lead the Chinuse on. I wish we had more non with the shill of Tr. Walter Lowrie in dwing this. Tr. Lowrie was born in China, he is an loyal as any one in this room in despent broth to all that is not accessed and fundamental in our convic-

tions, and his skill is preaching Christ to the Chinese Confuciants is the wonder and despoir of all. I heard him at the Conference of our Mission-rise last June telling of his nothed of approach and one of the other Chinese size onarius there welked away from the secting with an attering his longing to be able to build as or. Lowrie did on what he could find in Chinese hearts. we are dealing with man at another puls of human thinking from surgelyes, and we have to find, just as our Lord found, just as St. Saul found, semeshers a point where we can meet and heach them, and lead them on from that to the treasures, they have not got and that we have in thrist.

Lotting that pass, what is the attitude of mind of the grat body of missionaries of all denominations, not our eva alone, in thing on the destring convictions of Christianity? eil, there are extreme at either and. There are, it is said. some theological redicals at the one and. And, at the other and, there is a group one would not call them Plynewith Brethren, but that would devoribe them wost to the minds of our of you - who represent at that and just as extract a vius of the enter nen represent at the other end. And in between there is a great body of men and women of all our biesions in China as true, as foithful, us evenyalical as any body of Christ and anywhure in the world. Ir. Thomas has told you of the Sibel Union in Chine and the convictions which it holds, Dr. wateon . Mayes issudictely on his return to China lest materian wrote us if it and had be the statement of its visual "The encloses, I believe, represents not marely the ident of our chief Chinese Leaders but the great majority of the mission body in Whim as well." I wrote to a few of the missioneries who are now at have on furlough about Dr. Thomas's representations, asking if they would mind stating frankly jost what their convictions were an this point. ist me coud some contanges from their letterate

er. A. A. Julion, for of years in South China writes:

"as to the criticizes upon the micriomarian in China that there were very image balles of them that and madernists and unavangelidal, I can only say that I can not speak for other parts of China, but in Canton I feel and ea have as fins a body of spiritually minded missioneries as may be found in any part of the world. Just what particular theological view such and every man and wuman may hold I do not know, but that any one of them is a person to show the term unevangelized may be expliced I do not believe."

The Nev. J. Q. Bible For 16 years in Control This writes:

"Ir. Thusan's star-must charging the mission rive of th toing "Monormist and unavangelinel in their religious views'is dependent in purt upon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintance acong discionaries through the Sangtre Valley and Sorth Chins. I have a protty large some intersee adong "receptorian Ministers throughout the United States.

In my judgment my definition of mederaism or an vengelical religions view would find a scaller propertion of Protestant missionaries in thims coming under the ban which Dr. Thusse's planse implies than would be the case if the same definition were applied to "reatyterian ministers in the united states.

Repressing a jodgment positivaly. I would say that I think the overwhelming majority of diction rise in China are sound and everywhicel in their views. There are, of neuros, a few on with redigni views she outrude their views rether earliedly again the public but such man are rare, and the judgment of the minsionary body as a work based upon these cance is markedly unfair."

The Ber. L. C. Lobenstine for 25 years in Central Chian arises:

"You and those who know the minimum body best will egree at the method I may that the missionary below as a whole is theroughly legal to the fundamentule of our Christian faith, nearly, faith in the God revealed by Jemus Christ, in the detry of Christ, His atomesant for the Hisos of men. There may be those who doubt these Andonesial doctrines, but I have not met them. They do not all, of course, interpret them in the same way, but the rust faith in Christ as the divine Lord and Savier of men burns brightly in the hearts of all. br. S. L. Syston, initiatical secretary of the chima Continuation Conmittee writest

"If a man is exanglical is character who holds to the Fivine conship and personal hordship of Jesus Christ, who canters his message around the purse ality of Christ and his revelation of the lave of God for a similar and anthering world, and who is willing to be all things to all man if he may by all means save some, then there are few of the present minimary body who are naroungly evangelissl. They hold to the position that God was in Christ revealing Himself to the world, and reconciling the world unto Eincelf.

I am jectors for the reputation of my ministenery brothrom, as well as for their intellectual integrity. It has been my privilage to know a very large propertion of this missionary body faring the past fifteen years, and my personal acquaintance extents to nearly half of all their maker in dhims. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of his Coupel. Shey have devoted their lives to His service in the spirit of macrifice."

and r. Trumboll who was with Dr. Thomas in his brief visit to China and who has joined him in his statements, at the same time clearly declares. "I have no shadow of doubt that the missionary body as a body or group of Christ and is probably on a higher plane spiritually, and counder in doctrise, and truer is devotion and more empowered is service, then any general body or group of Christ ans on earth today. That needs no argument emong any thoughtful group of Christ on sen."

.uch testimonials can be multiplied indefinitely. But the missionaries in China believe, however, they have themselves declared in the statement adopted then they gathered a 7 w years ago at their last great Conference in Changhai. This was the statement they agreed upon:

"That this Conference unanimously holds the Scriptures of the Old and New Vertement as the magrees standard of faith and gractice and holds firaly the primitive spontalic faith. Further, acknowledging the Apostles' Greed, and the Sieme Greed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any cread as a basis of Shureh Whity, and leaves confevelonal questions for further considerations yet, in view of the baseledge of each other's symbols, history, work, and character, we gladily recognize curselves as sirandy one body in Christ, teaching one way of sternal life, and calling sem into one holy fellowship; and as one in regard to the rest body of doctrine of the Christian faith; one in cur teaching as to the love of God the Sather, God the con, and God the Soly Chost; in our testimony as to sin and selvation, and our homage to the Divine and Holy Redemer of men; one in our call to the parity of the Christian Hife, and in our witness to the spleaders of the Christian hope.

" a frankly recognize that we differ as to methods of administration and church government. But we units in holding that these differences do not invalidate the assertion of our yeal Unity in our common witness to the Seapel of the grace of God.

"That in planting the Charch of Christ on Uninese soil, we desire only to plant one charch under the sole control of the Lord Jamus Christ, governed by the ord of the living God and led by His guiding "pirit."

Hen have different ways of stating these things just as you have in this Freebytery of Philadelphis, just as we had in the Old and New School Freeb, terian Shurches. The two eshapes cause together, but they sarried over into the United Church those two shades of viewpoints and temperatures of minds. • have them still here in tals v sy sit. You ill have them wherever you go, but i say, in ell how by, of with as un erst using i what the facts are, that I believe the body of thei time ission-rise in "hime represents a more how anecess evengelical corviction and more solid thristion faith then you will find in my corresponding body of thristian can and more a symbere else in the world.

if by modernism in this, assuringly it is must that any irre summer of six another, or, as far a 1 permutally must than, any of them at all, nore operated fro the compating consistions and life 1 do not believe it exists. If it is using that must of them within the bounds of their convictions interpret them differently from the any per and i could interpret them, as doubt that is true. Arminians and calvinists differ widely in their interpretations should in thim as here wish as could to lore and there are no doubt interpretations should in thim as here wish as could to lore and there are no doubt interpretations should in thim as here wish as could to lore and there are no doubt interpretations there as here, but shoy as not coursen to lore and there are no doubt interpretations there as here, but shoy as not could to lore and there are conflicts of to the there as here, but shoy as not coursen a totat, and a short in a study or and the missionary body in chime.

In the second plane, requiring our and people. I have read all the utabements with very grast sure to find out whether narbody charged our Presbyteries disclosuries with disbelieving in the Stale or the Saity of Carlai, or in the viencious standard or in the bodily resurrent on of our bord. I could not find mywhere in the articles to mulch r. Insant has referred us, or in any other statements that he has ande, any direct charge whetserfor that any rembyterian him lonary disbelleves any of those great courietings, and I do not believe that there is one of these tast does. FOR will remealest that when some years ogs t. J. fiber whe must visited the mission field and wide a and gameral statements reporting the etranintics of the theoriest views, he gladly not the Baard of Poreign Wissions and explicitly stated that he back of not one of our orn missionaries to a on his statements would apply. If t are is and to whom they do, we should know the and if any body can gaide us to that one. two up three, everything will be down that nords to be dune to deal eith that nitua-"as our own missionaries have nover intim ved that, any of their own master 1100. has to t fuith in the ilbie or in the deity of thrist or in the trast Christian fundamental bullers. They are all in Trachyberies together on the field or are my vital deligning of desirine on the field wante in the treaty and in the states would be known and it will be dealt with directly and will be reported when any one knows of it, to the realytory in the edge of any missionery chose connection is bers all not in China. Tr. Southe is ut the head of our incluse in whice . it is bis mainess to travel through all the missions, conferring with every -lesionery. I have talked to him intimately and he deployed any of the tondenoise which he finds arosping into which but which he finks, he told . infinitely circles at due dr. house the rever intimuted whit there is one of your reachive tim h. 1700 . budy in . When who is not a logal brivial bailerer day sincura tenend of our great wrangelical acaristions. s I look back over all our body of missioneries in all lands for thirty years, I our secul just four new no broks down here. verjone of these four new let it be known dimedif. They exute how that they had changed their theologic I opinions and had charged them ratically. 22 THUR 116 these is t their isin is no being of "holes, and all four of those see were brought where are the unly cause that . can result in more a un & irty years of Luiste relationship with the or by tarian instant allors any som on our stail nave drifted away from the rest convictions they hald and that hald to an abox they went out to - do not know how the matter can be jut more straight or word classly the field. to do not anos one of our non the infaithful in these great conthen this. vistions. If anyonay knows such we want to know and andre thay are. 11 10 not this to lay the mole body under suspicion. But if there are one or tes or three or a score saming them show any one knows, lot us know of them. If, during the war, may day had seeneed the baion Longae flub or the works Union of boing dislayed and unpatriable, what would have been done? . ould you not have demanded to be put on the elue that you might know abs the guilty ware? Would you seemse

na z en

There is a problem in this just as here at home as to the limits of diversity of epision and interpretation within the boundaries of our commander, or within the boundaries of rangelical Christianity. What is a problem which the Church must decide, which the Church is deciding by her deliverances and by her act al practice. And whatever decision the Church results on this question is one part of her jurisdiction will doubtless extend through it all. If the problem is our own missions is China is more than this, if there are missionaries who are united to the ascential evengelical facts and convictions then the problem is on problem at all, except the problem of learning who such dissionaries are and tringing thus home. Fut is there one such dissionary in our force. I do not believe it. if there is he anglet easily to be found and he certainly must be and will be.

Before i go on to the third and fourth criticism of Dr. Thomas may I pause just a somest to explains especially to the Alders who are here, what the processes in this whole motior are, who it is that determines whother an ordnined man sent to the Foreign Field teligram as we think he should believe in going out as a teacher of the faith. The Constant Assembly long ago decided that. It said it would not That was the fanotion of the Preslarve that quantion to ite Missionary Boards. bytaries of the Church to determine. The Practytery must past upon the doctrinal convictions and qualifications of new coming into the Christian Ministry. and wo have mude it a point all these years to tall every condidate for appointment as an ordeland Missionery, that he could not be appointed until he had sutiefactorily passed all the tests or examinations of his Prosbytery. If any suspisions arise with regard to bim, they are reported to his Prepbytery in order that they may be Thus down not exampt the Boards from full responsibility. If they investigated. bear of suything that would disqualify a man they have a duty to take what they hear into scowest, but our Church does not refer to the home of Foreign Mission Sourds or Freedman or Ministerial Belief, the question of passing upon the Gostriaul convictions and ministerial stending of the ordeined Ministers. I remember years ago when these questions were more alive than they are today, and the whole issue come up, or. Robert Marsell Booth was still living and be and w. am. S. Serion were members and leaders of the Foreign Board, and we faced this whole west on then with the view of all the possible contingencies of the future, and those wise and raw very many. And other wire and sore nearenited and the whole matter war taken mow to the Veneral Assembly, and the Assembly Inid down the role that it e ald not pass over to the Hoard the right to detormine the doctrinal qualifications of its Mi latry, but placed that ant ority absolutely in the hands of the Presbyteries, and shove them of the Synads and General Assembly. You will wer, how een you be sure that afterwards and do not drift away? Non may change thair minds. low can you be confident out on the Mission Fields they may not lose t wir early convictions? That is no easy problem to ensure, and it is, more difficult one then you realize. Seconse a great many of these non pass from under the jurisdiction of our home Presbyteries by the ast of the Cemeral Assembly when they go to these Fields. There are a great many Presbyteries on these fields that belong

to independent shorehow like the re byberian Thereh of and a or of Chine, not related to our Cantral Assembly, and although the judgment of anny of us was against it, and my own strongly against it, neverthelaws, the Cantral Assembly has advised these ordered men to connect themselves with the Presbyteries on the fields to which they go. I may be wrong but I think that course tends to delay the development of our native churches. I think it confuses right lines in sizeionary administration. and I think it has tendency to separate these new from their relations with the how church as they who ld not to separate these new from their relations with the how church as they be because these same of subsequent doutrinal delinquency have not happened, except the few of which I have spokes, and those have been dualt with directly as they arows.

The missionaries are all anomable still to the escably and ... re is no body of man more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, 1 do not believe that the principle of exclusion and separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Body of Christ, that establish extra Scriptural tests using in those tests words that are not found in the New Sestament. By what right do we creat barriers with words that the New Sestament. By what right do we creat barriers with words that the New Sestament. I do not believe in it because it puts the positive faith in a negative position, because it proposes a partisan and divisive propagands and because it calists human organization in its more dengerous forms in the defence and claimed interest of divine truth. I do not believe it is right to divide these when we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

and indeed it is the late to cope with then when they get to thins. Sney have to be desit with much measure home. For, after all, the foreign dissionary enterprise will be just a projection of the church at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the c much at home. But somer or later whatever is in the church at home will go abroad. That is the reason why what we have grown familiar with here at home they are just beginning to find out in Chins. It easy upon up¹⁰ gradually and alowly here that we have not realized so clearly what they are beginning to realize now all in a burst on the other side of the world.

I want to turn now so the third of the criticisms, nearly that Missionaries are not engaged in evangelistic work, that is, they are not exclusively giving themseives to the oral proclamation of Christianity, but that a greation of them are turning aside as described by Mr. Jaffrey in his editorials in the sunday school Times last fall, when he wrote Watan has successed in popularizing some modern missionary work, placing it on a semi-scoular, semi-schural, sumi-philanthropical basis and largely taking out of it the distinctive feature of bringing the Unepel message to the lost, perishing scale of boathemism."

Wr. Thumas does not attribute the missionary schools and hospitals and the feeding of the famine strickes and the rescue of orghans and the healing of the sick and the opening of the eyes of the blind to satenic influence, but he does represent the missionaries at having turned aside from the direct preaching of the Seepel. I have here a news sheet cont out from the Moody Bible Institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticism of the missionaries in China -

-3-

"Or. Griffith chomes, in his closing address, arrested a tention especially with a statement of the conditions he found in China. "He said, in parts "These are Christian institutions where fifty

per cent of the teaching staff are non-Christians. That is risky. "-hanghai is the center of all the religious societies and the

headquarters of all the organizat ons: there are 264 missionaries resident in obanghai and only four of them doing evangelistic sort.

"In Smiton there are 1.0 missionaries, not one of them doing evangelistic work.

In one Presbyterian mission there are forty-six missionaries, and two of them angeged in evangelistic work."

I may may I have been criticized, myself, for urging that there should be more direct evangelism in minsions, just as I believe that there should be far more direct evangelism by individuals and groups and shumches at homs. I do still think a larger propertion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the innovurate representation of Dr. Thomas's statements. Lot us stamine these statements.-

br. Thomas says of changhai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 miceionaries resident in Shanghai and only four of them doing evangulistic work." Shat are the facts? Our own freebyterian mission in Shanghai has at least six missionaries who are giving themselves only to evangelistic work and as to the whole body, Mr. Boynton writes:

"br. Anomas is noted as saying that there are 284 missionaries resident in thanghai and only four of them are doing evangalistic work. Is the statement does not include a definition either of a missionary or of evangelistic work, it cannot be doalt with till this field is clear. "that is a missionary? If any regular employee of a missionary

society is a missionary. Then the figure is much too small for changhai. marican societies alone, in 1910 employed 355, of when there were 107 married couples, 37 single men and 112 single waren. The British missioneries were nearly as numerous. Is a wife a missionary? If an evangelist is a missionary when he preaches and teaches but consistes meetings, how up his scowurks, and builds his hear, or attends committee meetings, how much of a missionary is he? If a lady goes out turning with missionary seel and discovers that the largest service she can remain the kingdom is to devote himself or berself without interruption to a ministry of teaching or preasing, which is the missionary? Is the doctor who aperates and prescribes a missionary, and the murse whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be stant through not a missionary, or where does the line begin to be attend?

"That is the nature of the missionary body in Mhenghai? Here are gathered the administrative staffs of (for example only), the imerican Bible bodiety, the British and Foreign Fible bodiety, the Mational Bible bodiety of -cotland, not one of these men or women is employed to do erangeli the owrk, but their work is witch to evangelical Christianity in China. Here is the administrative staff of the China Inland Mission, exceeding thirty people. The China Inland Mission, theoretically, at least, does no evangelistic work in Changhai, yet they hold religious wervices constantly, their members engage in preaching and teaching outeide their office hours, and they enter actively into certain forms of church life in Changhai.

"The solidest evangelistic work being done in thins today, in my indement, both in hanghai and elsewhere, is belove in institutions, most of which carry on a diversified work, with workers who are more or less specialized, but none of them engaged evolutively in evangelistic work in the sense that they do nothing but teach and "reach the gospel by word of in moite of heavy administrative dution it is my opinion that not astra the less than one-third of the energy of the missionary body in changhai must be considered as everydistic with reference to the Thenghal field and more than a third of it evengelistic as related to the field outside shan hai. like Hishop Bashford are essentially evangelistic avon when engaged in missionery administration and their labors find their immediate fruits in the inistrations of other men. Even a statistical secretary, to bring it how to syself, has overgelistic uppertunities every week which i trust I have not usivily acglested. The business sharper of the achout for anarigan shildren is contributing to the efficiency of the sam and women two hundred ailes away who has consisted his chillren so the chool and who has been freed to give more of his or her own time to "direct evangelistic offert." simout the educator to conserve, in these days 'persiv evengelistic work' would not make much progress in building up a strong, indigenous Chinese losdership. (The Chine Juland Menion at last reports to head had adort 75 pasters among the Chinese for a shurch of over 30,000 membership, a partial result of a 'parely evangelistic policy'.

Dr. Thomas exys of Canton - "In Conton there are 160 missionsrive, not one of them doing evangelistic work." abst are the factor Dr. s. A. Fulton crites:

"If Sr. Griffith Thomas assorts that there are 100 missionaries in Conton, not one of which is doing orangelistic work he has been Attinformed. Following are names of new residing in Santon, and engaged exclusively in crangelistic workt E. S. walling, a. J. Fisher, C. Miller, A. J. Button, J. Lake, H. Burkwall; C. Helcon; wedish Mission, one many slate A, A. Fratt residing one hour's distance from Conton, Wildswoon potal, 10.

These wan bravel long intances yearly, and under their leadership are more than 160 thinses preachers and colporteurs. By aid and guidence of these man, in cooperation with their thinses preachers more than 1000 villagers are reached yearly, and many tens of t outendo of persons reached with the Gospel. Largely under direction and guidence of new engaged exclusively in exagelintic work a large met shed and erouted in Canton some months ago, and mastings were conducted entirely by Chinese preachers and evengelists. Meetings were conducted entirely by Chinese preachers and evengelists. Meetings were held taken a day for ten days, and each meeting attended by more than 3000 persons. Nore then 100000 persons heard the Cospel, and 2000 signed eards enging they had decided to become Christians. more than 1000 were organized into Sible Classes, and at one commution service in one church 110 persons were baptised."

With one exception overy professor in the baien Theological College had been sugged exclusively in evengelistic work before entering upon their duties as instructors, some of them for ten years, and one for sure 25 years.

These instructors have been carefully chosen by their respective Missions and Roards, and have the approval of a body of experience: man who are directors of that Theological College.

"By their fruits yo shall now them", and the 400,000 converte,

and thousants of churches and th pels use unanserable evidence of the self- marificing work carried on by evangelists, educational and modical egencies. 'and whereanto we have als adjusticed by that same rale but us walk.'"

r. homes says - in one readjurian mission there are fort -six missioneries, and two of them engaged in evangelistic work." There is not one readyterian mission in this, of which this is true.

ind, after all, test the Lissians in China by results. and the mathods which the missionsries are using they have been led to by their own judgment and they are propared to have them ecrutinized and tested both as to their principle and as to their results. Try them first by their results. The most exclusively evangolistic Mission in China is the China Inland mission and it and our own evenbyterion incious are the two largest missions in Juins. The China Inland leaion has 765 members and 316 association, or 1081 in all. a bare in all 40". According to the recent survey statistics 67% of the Onine Inland Wission are called evengelistic workers and 43. of wars; 20,0 of the Dina Inland Missian educational, and 45, of sure; 45 of the Chins Inland Mission medical, 11.0 of ours. ow note the menite. The Wilms int mi -ission has be erisized Chinese presencers, we have 94. the Chine Island Sizzion has 42075 communicants. Ith one Half of their musber of missionaries our dission churches have 28669. the thing faland dission has 19802 Junday Scholers. No have 20467. They have 127 alddle seto is students and we have 1868. I respect greatly the China Inland 1 saion and an Making no invidious anaperison but an only trying to most the implications of alclauding criticion. Hospitals and schools are fraitfal evangelistic agencies and these missions have produced the trained Chinase leaders which have maintaized the training institutions. Here is a latter from Lovry Lavis, in charge of the "assing igh -chool of the outhe a . r phyterian Alesian -

" e cel brate the foth analyeratry of the hathing high shool normber 17th. One t cus and statents have station in the school. he o defined men in the newly proceed Eaching Preebytary are graduates (or former students) of our school. The school leads the themands of Sambing city statents in cumpaigns for famine relief, sanitation, moral uplift, and in sincing souls for Christ.

the volunteer and of 17 members sup, lies workers for als. different preaching places.

One handred sixty sight of our students carry pocket destaments supplied by the wollie check, Westernage. Tennesses, and form the largest octet estament leaves in six (as far as we may statistics.)

Recently one of my Bitle sta ents in discouring purity and thrist's power wrote the following: 'o I believe and depend in Jesus Christ as my best Friend and Lord, and delly ask Sim to give me might to comparer impurity. I am soing those things for I hope to be a lir Calabad.'

I touch the boys that Sonnycon got his idea of oir Calabad from Christ slops.

Three weeks lates on January 14, 1521, Mr. avis wrote:

"about and wonth ago a small band of students and beauners made a coremant together to pray daily in the sarly morning for a special estpouring of the Holy -pirit upon the students of tashing High school. his praying band continues to increase in mambers and esthusiasm. Thus preparation was made for the coming of a r. Then, Chinase Sational tudent coretary of the L.H.C.A. He is a predact of the China inland ission of enchow, and a model young man. a believes in prayer and is filled with the spirit. His addresses were most powerful. ven the lit is byse sat for more t an an hour at a time on hard benches histoning with spee wide open. At length one morning, after several days of prayer and proaching, a direct appeal for thrist was made. Of the data is the statements declars for thrist. Of these 45 have been formed into two appcial an airses classes with a view 5 bestian within this month. In all the history of the school this is the most powerful outpouring of God's grace. There remain now only a few dored pupils out of the way have not declared for thrist.

Over 250 of these are now members of the ocket Textement Longue."

But let us go back of this to the principles. that is it to greach Christ? It is not necessarily preaching Christ and the Gespel merely to say "Christ" or the words that to you and me might convey the Gespel. These words have no meaning to must of the people to when the missionarise have gons. They do not know what the love of Christ is until we show the attain love incarnated in a man in show Christ is visibly loving man. That is the only way they will know what it is. Any of these people are kindergarten people. You have to talk to them by deed and not. That is the only way to get the meaning into the language. There are no words in which to express the great Christian ideac in come lands. It takes years to create these words by living into them before the syss of the people the content of Christian reality, and call to an are those words valid counters in which to express orally the Christian Couple to man.

and also how can the true Christian spirit in and fail to come out in lowing service? Therefore, you will find the best evengelists are those who do not forget to do good and where what they have with others. Or. Sevice was one of the greatest missionary ovengeliets in Uhina. His little book on "Nethods of avengelies" and one of the next influential missionary books ever published. But then you go to China yo find that Dr. Sevine is not only remembered by the charones he founded, but all over Northern China you will find his fraits and the orchards which came from him. He brought from america the best grapes, fruit trees, peach treas, apple trees, and plented them is his garden and offered shoots to any one who would take then, and all over Sorthern Chine today there are oreaurds growing the best fruit as the result of Dr. Bevius's work. Then there is Dr. Swellen. He grew up on a farm in this and want to Euros and gave hienalf to evengelistic work, but he planted his archerds too and brought in his good whis fruit and when I was there last his ansociates were joking him because the Japanese and given him many medule for the best fruit which had been produce: and which he had displayed at their fairs. sud all the time he was as true an ovangelistic missionary as could be found. Here is our friend Charles Maston, Chairman of the Assambly's Avengelistic Committee. Nobody is going to suspect him of lack of evengelistic conviction. And he generously gives his soundy to equip Mr. Slater with good chickens to improve the stock of sciekens in the villages in worthers India. There was John H. Converse. Sobody ever suspected him of lack of evangelistic sympathy. shere did he put his money? We built our College in Merico, I remander his coming with his thousands to be put in schools and aission buildings and in educational institutions to train men to preach the vespel smong their own people. Is medical work illegitimate because mon are not always distinctly speaking arally the words of the Gospel? ar. Jaffrey says Caten has popularized it. But is Dr. sokean not traly representing Christ when he gathers on his island in the ... non river the lepers of Horthern "iam to stemp legrosy out of that notion? I have at some the silver boytienal bowl he let me hold when he gathered all the legers toge her one day for a communion cervice at which the last non Christian leper was baptized, so that every man and woman leper in the village can in the Christian church. . by did they come in and how? Feennes the odical Missionury west to them, gathered them in and revealed Christ to them by loving human service. I am not willing to perrender the ideal of

of social survice to any group that does not share with no my fundamental "hrietian convictions. I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

ind days must be that so must go back to the example of the primitive missionarius who did not sonk to mould society with this kind of survice, who devoted theseelves employing to the oral proclamation of the truth of the Cospel, my curver is, that such counsel springs from whier ignorance. I gethered by testimony j at a little mille age of the great foundars of the British and -marieum Missione, going back to David reinerd, "essuel J. -ille, dominan Judson, walter Lourie, Jarmaind warts, fundare of "marican Missions, beat to beary Yean, perhaps the greatest Sodern Missionery statemen so have had, william Carey, lemender will, and the four ers of the British dispinas, and, gentleman, wherever they touched life they gave lavishly of shat "hrist had given them, all he had given them. "hen some one sont money to haved Brainerd for evengelistic work, what do you think he did with he wrote back to the domars and wakes than whether be algest anywhen it, or at 主言官 least a part of 1%, for the divenarge of dobts of his Indiana, securing their lands so there might be as entanglement to binder their dettiement. He notes with joy the morel and social affects of the Cospal, the reformation of external measure and the renovation of life. He aided the indiane in their search for better farm-"The design" he writes, "of their cottling theo is a body, and cultiing lands. voting their lands, of which they have done very little in their paper state. toing of such monowaity and impartance to their religious interests, on well as vorially comfort, I thought proper to call them together, and show them the duty of laboring with faithfulness and industry, and that they must not now 'be slothful in business,' as they had ever seen in their pages state. I endeavorat to press the importance of their being laborious, ciligent and vigorous in the proseestion of their business; especially at the present juncture, the season of planting wing now near, in order to their being is a connecty of living together and enjoying the means of grace and instruct on. Having given them direct one for their work, which they very much wanted, as well as for their bubeviour in divers respects, 1 explained, saug, and endeavoyed to inculcate upon them Paula Pairil, counter wetre, ar. "atts' vorsion."

In fully 21, 1840, he writes in his journal. "York care of my people's secular business and was not a little exercised with it. Bad some degree of composure and confort in secret retirement." All his longing was for heaven, and meanwhile. "I do non-thing for promoting the interest of religion, and the souls of partic las persons." To save souls was his own consuming throught. Not he about his indians has to clear their lands and raise t air order, and he here their economic burdens and sought to teach them the principle of unity in a Christian -pointy.

That has need the spirit of the missionery enterprise from the first day to now. what is evangelistic work? An dis the analysing situate each in your life? Thick back and see. See it slowys an evangelist or was it a friend or a sother? I thing that mind carries must put in words the second of "hrist and that we n ed a larger trust in direct oral presching, but if they do not do something basids that, their work is going to be insflective. Their words will be meaningless save as they are uttured with living sympathy, of flesh and block, trusting, greating, helping men. I thing that we may justly say in their mehalf to dr. Thomas, "show we your faith without your works and our discionaries in China will show you their fuith by their works."

A word should be said reporting br. Thomas's criticize of the concousive principle in union missionary work. It goes without saying that when Presbyterians, Bothaddate, Baptists, Congragationalists, Spiscopaliane and Disciples unite there must be concessions. But if they are all Christians there will be no wrang concessions. The unions into which slone we have entered are unions of evangelical Christians and my escociate, dr. Brown, hes stated our principle of setion -

in mat are of the Churc, the line must be clearly drawn between inone who believe in a supermatural religion and those who do not, between theme who believe that the Fible is the ord of Wod and those who regard it as merely a human book, between these who worship Christ as the fivine extern of the world and these who not in only as the wast man that ever lived. These clearages are too wide and doop for any possible bridging."

This is not arongful concession any more t an it was wrong to adopt a "concessive" principle in forming the Mible Union of Chins of which Dr. Themas told you. What unloss left out come things for the sake of unity. I could appear be with trathe which would have shasen that unity. But much can be concessed when any are brac to what is fundamental. And what is the Sundamental thing? The Way Tortacoul tells as plainly. "Other formation can no sen lay, than that is laid, which is Jeans Christ."

In will ask me, is everything than settefeatory? He, it is not, and 1 Reven't closeed t inge over. There is no wiedow or right in glossing things over. the troth is the only thing that it is each or right to work by, and I have been trying to tell you gentlemen the trail here tonight. This were not estimated have in the world are they? I wish many things were different in the Foreign mirsionary work. But I am a great deal more afraid of the fabors then the present. Things are far better out in Uhina in the missions than they are have at home. 45 Have a for weater body, of strong and faithful and efficient men and wemen there than we have got have at hum. I an anxious about the future, so to whether the fountains of the minsionery matives are going to dry up in the days tocome, whother the great enavictions that whose produced the missionary enterprise, and alone can austain it, are going to live on. I bolieve they are, but I think we have a great st magis lying almost of us, and I will tell you, gentlemon, where the tattle-field It is too late when your wan dome to prophytery. Your problem lies for 清泉水水。 back of that. It live, for one thing, in our desriven education, our schools and solloges and universities. . . a have many universities here shows whole polleophical faculty is teaching a purely mechanicatic view of the universe. Now long are you coing to heap the Christian religion alive if that kind of influence pervades society and outs the very foundat one from under any supernetural faith? That is shore in part, our problem lies. You can not volve it by calling mamme. You can only solve it by relaing up teachers she believe shat you and I believe is the trath, and she can supe with the new who do not believe so. . . e are never gring to get this thing thanged in the colleges and universities by spacing or reviling. It has to be done nonetrentively. . . have are we raising up inside the Christian church the balleving scholars, the man who know? That is one or our problems. And I do not believe we have an agamey in our Charch today that meeds our backing more than our Board of emention, with all the responsibilities lying upon it. And the problem is far reater than we have as yot understood. This is a part of the battle-ground. ad a part of it is in our ben house. But of how many of your house here your, son gone into to Ministry, into the Foreign Lind on Field? That is a protty carching test to bring home to us. Let us becare of what we may about other homes, out of which the boys and girls are going, holding, purhaps, views that are not exactly wire, if we are not souting our own some and daughters. The problem in part, is there.

for a tell you, gentleman, it is asserer still. It is right here in our own bearts. Can you build a michionary enterprise on the kind of bearts that we will in this room have tenight? One you build it on the possibility of such happinings as are concerning as now? Can it be done? Are so carrylyes the absolutely true and of Christ? I got out my "estagest this afternoon to mad again some sufel words. In have that & ere are the clade of meteralism. Hemany we believe the hible to be the only infallible rule of faith and practice. here is a moderaism in interpreting the bille as a rule of faith, but there is a no less daugerou mederaism in interpreting the bible as a rule of practice. I have been some asn she were very particular about the fible se a rule of felth, she three strange closses over some of the things the Mee Costmont has to day reporting the cu-ractor and the spirit and the practice of Christian man. Ind what do you make of words like these? I do not suy, lat ir. Thomas take these words home to binself. I do not say, "r. Rennedy, you should take thom hume to yourself. a say to you men, and to sysclf, overt Speer, you take these words home to yourself. and I do so tonight with tranding and fear. JUDOS BUE TE TE S. J. T. P.A 15 ... TE AL AL PIPE I CO. A TEN OF . CO. A TE AL . P. CO. A . P. CO. A . MORE . AND AN . AND THE AL The state of the second s The Bar of the state of the sta ET O'TT' I T T Coursel and C FE T at and C FE T at and C FE T THE PROPERTY ICH OUSE INTE 19 JUL & CID. MIND, NO 18 C. LEVY T. Y. A LE. THE ALE WE I BE SHE . ALL ENTER. A ME SHE BE AND P the state of the second s NY, LOU, LOUP, LITE, MARCHAN, P. LOUP, LE LE LE LE LE LE LE LE LE TIL . THE THE FAR PART OF THE ALL AND THE HEAT IN THE AND A THE AN

These are penetrating works. Ley we be ready to must the test of them in the day of judgment as these men and women one meet it who are serving Christ to-day, not for a summer holiday, but year in and year out, is famine and flood, often in separation from children, and in sickness and loneliness emistanderstanding. In China. ADVALUE OF MML AUPERT 5. EF3 R PFORE THE PRESEVANI # MOOI M. UMION, BELEVOL-FEASTERD HOTAL, PHILADELPHIA, FEMA., MARCH 25th, 1921 (Mevised and cularged by some custations and statements for which there was not time in the spoken address)

"THURSON TOURS AND IN CALIFORNIA THE STRAT STRAT

Mr. Fresident and Centlemen, I thank you very such for this DE. SFREER: opportunity which the justmindedness of this Union has se promptly provided for a statement in defense of the missionary body in Chine. I suppose that this is the first time in the history of this Union that such a defense has been deemed By mind goos back by way of contrast to what I think was the first necessary. meeting of the Union at which I was ever invited to speak, many years ago, when the Union met in the Bullitt Building. The other speaker of the evening was the late Gol. Charles Denby, who had been for many years American Minister in China, appointed under one administration and retained under others of varying politionl complexions. There were few men in the world outside of the ciscionary body, itself, who knew China and the missionary group in China as well as he. he owed his own life to the skill of an old Medical Missionary, Dr. Merr of Canton. He spoke that evening of what he, himself, knew. after he had spoken, it was not necessary that say one should add a word, least of all in defense of our missionary representatives in Chins. In fact, he spoke so long there wasn't a chance to add a word, for some of you may remember he spoke for two full hours, and I had a chance to speak for only three or four minutes at A for more minutes than that will be mecensary, this ovening. the end.

Perhaps, it is well that some weaks have passed since the address of Ur. Themas on January 17, 1921, which we all have in our minds. So can now temporately try to draw from it whatever good there may be in it for us all and for the cause. Also, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were man in this group who were overheard at the end of that meeting saying to one another as they were going out, "Well, we will never give enother dollar to foreign missions." That sort of result is evil in itself and an evil to the men who are cabable of it. I have a letter here also that down to Mias Wedge, Prezident of the Woman's Board of Worsign Missione, from one of the Women's Miss' onary Societies in this City. It is pathetically illustrative:

"Ve, the Woman's Missionary Society, decided at our a unal meeting that we could no longer give our gifts through the Boards of the Church.

We feel, in view of the fasts published in the Presbyterian and the conday School Times of Feb. 5 and 12 regarding the sending of missionaries to the foreign fields who deny all that we hold true and sacred, that we would be false to our Lord and Saviour if we helped to support these workers.

We know that there are many true missionaries sent out from our Boards and it is with the despest regret that we have had to take this step." such results as these raise grave questions about the statements which produced them and which provided no adequate protection of the worthy and good. And realizing this, I honestly confess that there have been times when it has been a little hard to hold oneself rigidly in hand. I think of a friend of mine who came back from China some time ago. His wife had died there of cholern, leaving he brought this little baby home with him to one of a little motherless baby. the old Presbyteries of our state and it was a hard problem with him, but he faced what seemed to him to be his duty, and left the little one with its grandmother and turned back to China, and as I shook hends in my office with him, and said gundbye, his eyes filled with tears but he kept his courage and went back to his lonely post. I have thought of him and hundreds like him and the words which have done them wrong seen to me very and and unfair words. The criticisus which have been made have not over adaquately guarded from injustice and harm. We will let that go, however, for the prosent.

the are gathered here this evaning to ask curselves honestly what the facts are and to do whatever may be called for by those facts. First of all, these troubles are not new. These are no strange or unknown sees we are called upon to sail across. They are not new and unprecedented problems which we are called upon to deal with. The Cauch want through all this long age, and will go through it again in other forms indays to come. I was reading, last week, a little book containing the records of the meetings of the Foreign Missionary Secretaries of the different Agencies in the City of London, who had met annually in monthly meetings during each winter since 1919, and in this sketch there is a review of some of the things they talked about in the earlier days.

"it this period the whole outlook of missions changed from enthusinstic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies. In 1925 the Association was enquiring, 'in what light are we to regard the opposition now so generally exited against the diffusion of divine truth, and in what mode should it be met?' and then in 1626 they tried to profit from the opposition -"Shat practical lessons may be learned from the recent animadversions on benevelent institutions?" Again a little later they discussed, 'what are the causes of that distruct which has been excited respecting the management of religious societies, and that is the best mode of removing it?" There is a time of resignation in the title of a paper read in 1849, ' the trials of missions - the reasons of these afflictive dispensations and the beneficial results of them.' But they were not allowed to work in peace, for within three years it was said, 'A notion prevails to some extent that the mind onery enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?" The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them."

The atorn broke out again in 1858 after the Indian Mutiny the friends of missions urging a bolder Christian policy on the Covernment, and the critics declaring that the Mutiny was caused by proselytian. In the same year the Secretaries were also driven to examine 'Some of the principal objections made against the management of religious Societies such as - the cost of deputation work, pp lications and periodicals, atc.' "Critician from without has never consol, but for helf a contury the association has not spent much time in discussing it. Of course it has hot always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1822 Edward Irving's famous L.E.G. sermon declared that the current methods were all wrong, and a fea years after there was a topic of discussion which sounds geculiarly modern -"What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be approhensed from the agitation among their friendsor agents, or those controversies which have recently been moved in the Christian Charch?"

All this sounds very modern, yet this say mearly one hundred years ago.

I appreciate your kindness in inviting me to make this statement here this evening. I am glad I was one of the group to be invited, although the judgments of those with whom I work and their convictions in all that is fundamental are identical with up orn. I have no quarrel with the doctrinal views set forth in the address made here two wonths age. So far as those views rest on the New Testament I believe them all. I accept every word of the New Testament on these points. My only disagreement with part of what was said or implied was because I believe it is not in accord with the New Testament, And I wish the friend who made that address were more familiar with our Confession of Faith. There are two great utterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or asparetion of group from group anony and the and the in Christian

I agree that we should key aside in our consideration of this matter what has been said in or out of prejudice with regard to the presidensial view of our Lord's Second Coming. The word does not occur in the New Testament. A great many of the issues it raises are not there. The teaching of the New Testament, however, is perfectly clear, that this same Jesus who was taken up from us into Reaven will come again in like mannor as He wont away, and that men are always to be on the watch for His coming. That seems to use to be the unquestionable teaching of the Hew Testament, and I accept it as everything else in that Testament without equivoention or hesitation or abstement of any sort whatseever. Our views on this question have more relevance than Dr. Themas allows but I am ready with him to leave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disudvantage in dealing with them because I did not hear them. The Presbytery of Failedelphis asked Dr. Themes to write out his address for the Board, but he has not done so. We have been referred by Dr. Themes to his article in the Presbyterian, and to two editorials in the Sunday School Times, which I have read through with the greatest care to find out precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unnesitating answer, but it is difficult to discover them. It is clearly declared that there is a modernist tendency on the part of some missionaries in Chins - but of just what that means there seems to be no definite declaration that I could find in the statements of Dr. Themas. The clearest explanation of all is what we find in e straightforward way by Dr. Mennedy in an mater editorial in The Presbyterian. For some time there have been intimations that rationalize and naturalize have been insinuating themselves into the foreign missions of the evanuelical churches. These remore have become more and more serious and definite. It was represented that the teachers of this destructivism are missionaries sent out by the respective boards. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and men emst look to their own reason and to their religious consciousness. They deny or ignore the deity of Christ, his vicerious stonement and his bodily resurrection."

These are clear statements with which one can deal.

Dr. Themas's own statement is not so explicit. I can not find any specific declaration of his that the missionaries in China diabelieve in the inspiration of the Fible and in the deity of Christ and His atonement and resurrection. his article in the trackyterian of Fabraary 10 states that one party of the missionaries in China is "decidedly affected by higher critician and modernian," that "the fundamental question at issue in Thina is the same as it here at home, the trustworthiness and divine authority of the ord of Cod, and, as it is welk known, the view beld of the Fible necessarily affects the nature of the message delivered to the Chinase, because our attitude to Corigture Commentaries our conception of the gaspel.

"The trouble in China is largely due to two causes, which are probably connected. The first of there is a tendency many minimizationaries to concession, in the cadeswor to find points of agreement between Christianity and Euchist

The other cause of trouble is the theological postion of many of the mon sent out from certain scainaries in as rice."

But there is no explicit statement that there sendenty the inspiration of the Bible, the deity of thrist, the viscrious atomenent and the bodily recurrection. Forhaps his spoken address ands this statement and is reflected in the Presbyterian's Easter aditorial. I cannot say but I do know that you will sant an answer to the statement in any case. This answer I shall give, first to the ides that the missionary body as a whole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trusted, and them I wish speak of it. Thomas's two further criticians of the neglect of examplistic work and of the concessive and compromising character of union missionary effort.

First, however, a word as to the missionary stilude to Buddhise. 1.1 a matter of fact is is Confudianies and the right attitude to it which has been the real problem, but the problem is not one of concession. It is as ir. H. Clay Trusball used to snow us a prosies of common ground to start from that we need is more men with the skill to find these meeting points from which to head the Chinese on. I wish we had more non with the skill of .r. walter Lowrie in doing this. Dr. Lourie was bern in China, he is as loyal as my one in this room in deepest truth to all that is most secred and fundamental in our convictions, and his skill in presching Obrist to the Chinese Confusianists is the winder and despuir of all. I most him at the Conference of our Missionaries last June telling of his method of approach and one of the other Chinese missionaries there walked may from the meeting with an uttering his longing to be able to build as Dr. averie fid on what he could find in Chinese bearts. a are dealing with non at enother pole of human thinking from ourselves, and we have to find, just as our lord found, just as 82. Faul found, somewhere a point where we can must and touch them, and lead them on from that to the treasures they have not gott and that we have in hrist.

Letting that pass, what is the attitude of wind of the grat body of missionaries of all denominations, not our own alone, in thins on the doctrinal convictions of Christianity? well, there are extremes at of ther end. There are, it is said, some theological redicals at the one and. And, at the other end, there is a group one would not call them Plymouth Brethren, but that would describe them nost to the minds of post of you - who represent at that end just as extreme a view so the other sen represent at the other end. And in between there is a great body of man and women of all our Massions in China as true, as faithful, as evengelical as any body of Christians enywhere in the world. Dr. Thomas has told you of the bitel Union in China and the convictions which it holds, Br. tateon ... Mayes issuediately on his return to China last entumn wrote no of it and said of the statument of ite views: "The enclosed, I believe, represents not marely the ideas of our chief Chinese leaders but the great majority of the mission body in thins as voll." I wrote to a few of the missionaries who are now at home on furlough about Dr. Thomas's representations, asking if they would mind stating frenkly just what their convictions were on this point. Let me read acas seaturees from their letterar-

Mr. a. Multon, for MV years in routh Ching writes:

"he to the criticises upon the missionaries in China that there were very karge badies of them that were modernists and unevangelical, I can only may that I can not epsak for other parts of China, but in Canton I feel sure we have as film a body of spiritually minded missionaries as may be found in any part of the world. Just what particular theological view such and every men and worken may hold I do not know, but that any one of them is a part of when the term unevangelical may be applied I do not believe."

The Nev. F. W. Bible for 18 years in Centrel China eritage

"Dr. Thomas's electement charging the missionaries with being 'Modernist and unevangelical in their religious views'is dependent in part upon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintance among missionaries through the Yangtee Valley and North China. I have a pretty large acquaintance among Presbyterian Ministers throughout the United States.

In my judgment any definition of modernism or unovangelical religions viswe would find a smaller proportion of Protestant missionaries in China coming under the ban which Dr. Them.s's phrase implies than would be the ease if the mame definition were applied to Prochyterian ministers in the United tates.

Expressing a judgment positively, I would say that I think the overwholming majority of missionaries in China are sound and evangelical in their views. There are, of course, a few mon with radical views who estrude their views rather markedly upon the public but such mon are rare, and the judgment of the missionary body as a whole based upon these cases is markedly unfair."

The Nev. 2. C. Lovenotine for 25 years in Central China writes:

"You and those who know the mix featry body best will agree with me when I say that the missionary bo y as a whole is theroughly loyal to the fundamentals of our Christian faith, namely, faith in the God revealer by Jeans Christ, in the deity of Christ, His stonement for sin, His resurrection and the presence of God through His Noly Spirit in the lives of men. There may be these who doubt these fundamental doctrines, but I have not met that. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Divine Lord and Saviour of men burns brightly in the hearts of all. Mr. C. L. Boynton, Statistical Secretary of the China Continuation Committee writes:

"If a man is evangelical in character who holds to the Divine Sonship and personal lordship of Jesus Christ, who centers his message around the personality of Christ and his revelation of the love of God for a simpling and suffering world, and who is villing to be all things to all men if he may by all means save some, then there are few of the present missionary body who are strongly evangelical. They hold to the position that God was in Christ revealing Himself to the world, and reconciling the world unto Himself.

I an jealous for the reputation of my missionary brethree, as well as for their intellectual integrity. It has been my provilege to know a very large proportion of this missionary body during the past fifteen years, and my personal acquaintance extends to nearly half of all their number in China. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of his Cospel. They have devoted their lives to His service in the spirit of sacrifice."

And Mr. Trumbull who was with Dr. Thomas in his brief visit to China and who has joined him in his statements, at the same time clearly declares, "I have no shadow of combt that the missionary body as a body or group of Christians is probably on a higher plane spiritually, and sounder in doctrine, and truer in devotion and more empowered in service, than any general body or group of Christians on earth today. That meeds no argument among any thoughtful group of Christian men."

Such testimonials can be multiplied indefinitely. What the missionaries in China believe, however, they have themselves declared in the statement adopted then they gathered a few years ago at their last great Conference in Shanghai. This was the statement they agreed upon:

"That this Conference unanimously holds the Scriptures of the Old and New Westament as the supreme standard of faith and practice and holds firmly the primitive apostolic faith. Further, acknowledging the spostles' Greed, and the Micene Greed as substantially expressing the fundamental doctrines of the Christian Faith, the Conference does not adopt any creed as a basis of Church Unity, and leaves confessional questions for further consideration; yet, in view of our knowledge of each other's symbols, history, work, and ing one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real Unity in our common witness to the Gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by Wis guiding Spirit."

Men have different ways of stating these things just as you have in this Presbytery of Fhiladelphia, just as we had in the Old and New School Presbyterian Churches. The two schools came together, but they carried over into the United Church those two shades of viewpoints and temperatures of minds. We have them still here in this very city. You will have them wherever you go, but I say, in all honesty, and with an understanding of what the facts are, that I believe the body of Christian dissionaries in China represents a more Homogeneous evengelical conviction and more solid Christian faith then you will find in any corresponding body of Christian men and women anywhere else in the world.

If by "modernism in China" accordingly it is meant that any large number of missionaries, or, as far as I personally know them, any of them at all, have departed from the evalgelical convictions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I could interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; likewise Friends and Sacramentarians. And there are no doubt interpretations abroad in China as here which we would deplore and there are conflicts of tendencies there as here, but they do not warrant statements which discredit the trustworthiness of the missionary body in China.

In the second place, regarding our own people, I have read all the statements with very great care to find out whether snybody charged our Presbyterian dissionaries with disbelieving in the Bible or the Deity of Christ, or in the vicarious atonement or in the bodily resurrection of our Lora. I could not find anywhere in the articles to which Dr. Thomas has referred us, or in any other statements that he has made, any direct charge whatsoever that any Presbyterian Missionary disbelieves any of those great convictions, and I do not believe that there is one of them that does. You will remember that when some years ago or. J. Wilbur Chapman visited the mission field and made some general statements regarding the circulation of lax theological views, he gladly met the Board of Foreign Missions and explicitly stated that he knew of not one of our own missionaries to w om his statements would apply. If there is one to whom they do, we should know it, and if any body can guide us to that one, two or three, everything will be done that needs to be done to deal with that situa-But our own missionaries have never intimated that, any of their own number tion. has lost faith in the Bible or in the deity of Christ or in the great Christian They are all in Presbyteries together on the field or are fundamental beliefs. members of Presbyteries at home. Any vital delinquincy of doctrine on the field would be known and it will be dealt with directly and will be reported when any one knows of it, to the respytory in the case of any missionary whose connection is Dr. Lowrie is at the head of our Missions in China. It is here and not in China. his business to travel through all the Missions, conferring with every Missionary. I have talked to him intimately and he deplores many of the tendencies which he finds creeping into China, but which he finds, he told me, infinitely stronger at But Dr. Lowrie has never intimated that there is one of our Presbyterian home. body in China who is not a loyal Christian believer and a sincere teacher of our great evengelical convictions. Is I look back over all our body of missionaries in all lands for thirty years, I can recall just four men who broke down here. Everyone of these four men let it be known himself. They wrote home that they had changed their theological opinions and had changed them radically. All four of them lost their faith in the Deity of Cinist, and all four of those men were brought These are the only cases that I can recall in more than thirty years of home. relationship with the Presbyterian Missions where any men on our staff have drifted away from the great convictions they held and that held them when they went out to I do not know how the matter can be put more straight or more clearly the field. He do not know one of our men the is unfaithful in these great conthen this. vixtions. If anybody knows such we want to know who and where they are. It is not fair to lay the whole body under suspicion. But if there are one or two or three or a score among them whom any one knows, let us know of them. If. during the lar, any ody had accused the Union League Club or the Social Union of being disloyal and unpatriotic, what would have been done? Would you not have demanded to be put on the clue that you might know who the guilty were? Would you assume

that all the innocent were guilty? Would you brand the whole organization with disloyalty because somebody made a general charge but would not specify any particular individuals? I think Dr. Brown was justified, in the letters which he wrote to Dr. Thomas in asking if he knew of any individual regarding whom there was just ground for suspicion. The people who are responsible surely have a right to ask for the specific grounds on which general and sweeping charges are made, and to demand the names of individuals if they can be given. I say of our own people, with unhesitating confidence to-night, that while there are different shades of view among them,of necessity, for did they not go cut from our own Presbyteries here, and you know the different shades of view among our home Tresbyteries,- and while they claim their just freedom within our standards and formularies, we do not be lieve there is one missionary who is not an absolutely faithful, evangelical man.

There is a problem in China just as here at home as to the limits of diversity of opinion and interpretation within the boundaries of our communion, or within the boundaries of Evangelical Christianity. That is a problem which the Church must decide, which the Church is deciding by her deliverances and by her actual practice. And whatever decision the Church reaches on this question in one part of her jurisdiction will doubtless extend through it all. If the problem in our own missions in China is more than this, if there are missionaries who are untrue to the essential evangelical facts and convictions then the problem is no problem at all, except the problem of learning who such missionaries are and bringing them home. But is there one such missionary in our force. I do not believe it. If there is he cught easily to be found and he certainly must be and will be.

Before I go on to the third and fourth criticism of Dr. Thomas may I pause just a moment to capiding especially to the Elders who are here, what the processes in this whole matter are, who it is that determines whether an ordained man sent to the Foreign Field believes as we think he should believe in going out as a teacher of the faith. The General assembly long ago decided that. It said it would not leave that question to its Missionary Boards. That was the function of the Iresbyteries of the Church to detensine. The Presbytery must pass upon the doctrinal convictions and qualifications of men coming into the Christian Ministry. And we have made it a point all these years to tell every candidate for appointment as an ordained Missionary, that he could not be appointed until he had satisfactorily passed all the tests or examinations of his Presbytery. If any suspicions arise with regard to him, they are reported to his Presbytery in order that they may be That does not exempt the Boards from full responsibility. If they investigated. hear of anything that would disqualify a man they have a duty to take what they hear into account, but our Church does not refer to the home of Foreign Mission Boards or Freedmen or Ministerial Nelief, the question of passing upon the doctrinal convictions and ministerial standing of the ordained Ministers. I remember years ago when these questions were more alive than they are today, and the whole issue came up, Dr. Robert Russell Booth was still living and he and Dr. Wa. M. Paxton were members and leaders of the Foreign Board, and we faced this whole question then with the view of all the possible contingencies of the future, and those wise men saw very many. And other wise men were consulted and the whole matter was taken anew to the General Assembly, and the Assembly laid down the rule that it could not pass over to the Board the right to determine the doctrinal qualifications of its Ministry, but placed that authority absolutely in the hands of the Presbyteries, and above them of the Synods and General Assembly. You will ask, how can you be sure that afterwards man do not drift away? Men may change their minds. How can you be confident out on the Mission Fields they may not lose their early convictions? That is no easy problem to answer, and it is more difficult one than you Palize. Because a great many of these men pass from under the jurisdiction of our home Presbyteries by the act of the General Assambly when they go to these Fields. There are a great many Presbyteries on these fields that belong

to independent churches like the Presbyterian Unurch of India or of China, not related to our General Assembly, and although the judgment of many of us was against it, and my own strongly against it, neverthelass, the General Assembly has advised these ordained men to connect themselves with the Presbyteries on the Fields to which they go. I may be erong but I think that course tends to delay the development of our native churches. I think it confuses right lines in missionary administration. And I think it has tendency to separate these men from their relations with the home church as they should not be separated. But, after all, it is more an academic than an actual problem because these cases of subsequent doctrinal delinquency have not happened, encept the few of which I have spoken, and these have been dealt with directly as they arese.

The missionaries are all amanable still to the Assembly and there is no body of man more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, I do not believe that the principle of exclusion and Separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Body of Christ, that establish extre Scriptural tests using in those tests words that are not found in the New Testament. By what right do we erect barriers with words that the New Testament, itself, never uses? I do not believe in it because it puts the positive faith in a negative position, because it proposes a partisen and divisive propaganda and because it enlists human organization in its more dangerous forms in the defence and claimed interest of divine truth. I do not believe it is right to divide those when we recognize as one body in Christ. I do not think that is the right way to copy with problems like these.

and indeed it is the late to cope with them when they get to China. They have to be dealt with much nearer home. For, after all, the Foreign Missionary enterprise will be just a projection of the church at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the courch at home. But somer or later whatever is in the church at home will go abroad. That is the reason why what we have grown familiar with here at home they are just beginning to find out in China. It cause upon up²gradually and alouly here that we have not realized so clearly what they are beginning to realize now all in a burst on the other side of the world.

1 want to turn now to the third of the criticians, namely that Missionaries are not engaged in evangelistic work, that is, they are not exclusively giving themselves to the oral proclamation of Christianity, but that a greatency of them are turning aside as described by Mr. Jaffray in his editorials in the -unday School Times last fall, when he wrote "Satan has successed in popularizing some modern mitsionary work, placing it on a semi-secular, semi-educational, semi-philanthropical basis and largely taking out of it the distinctive feature of bringing the Cospel message to the lost, perishing scale of heathenism."

Dr. Thomas does not attribute the missionary schools and hospitals and the feeding of the famine stricken and the rescue of orphans and the healing of the sick and the opening of the eyes of the blind to satenic influence, but he does represent the missionsries as having turned aside from the direct preaching of the Joseph. I have here a next sheet sent out from the Moody Bible Institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticism of the missionaries in China -

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TRUCCLICA TA MCLUCON V 2"

"Dr. Griffith Thomas, in his closing address, arrested attention especially with a statement of the conditions he found in China. "He said, in part: 'These are Christian institutions where fifty

per cent of the teaching staif are non-Christians. That is risky. "-hanghai is the center of all the religious societies and the

headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work. "In Canton there are 100 missionaries, not one of them doing

"In Canton there are not missionaries, not one or evangelistic work.

In one Precbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work."

I may say I have been criticized, myself, for urging that there should be more direct evangelism in missions, just as I believe that there should be far more direct evangelism by individuals and groups and churches at homm. I do still think a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the inaccurate representation of Dr. Themas's statements. Let us examine these statements.-

Dr. Thomas says of changhai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work." That are the facts? Our own Presbyterian mission in Shanghai has at least six missionaries who are giving themselves only to evangelistic work. And as to the whole body, Mr. Bownion writes:

"Er. Thomae is quoted as saying that there are 284 missionaries resident in Changhai and only four of them are doing evangelistic work. As thestatement does not include a dofinition either of a missionary or of evangelistic work, it cannot be dealt with till this field is clear. "That is a missionary? If any regular amployce of a missionary

society is a missionary. If any regime is much too small for Thanghai. Imerican societies alone, in 1918 employed 365, of whom there were 107 married couples, 37 single men and 112 single when. The Fritish missionaries were nearly as memorous. Is a wife a missionary? If an evangelist is a missionary when he preaches and teaches but ceases to be when he makes up his accounts, and builds his humar, or attends committee maetings, how much of a missionary is he? If a lady goes out burning with missionary seal and discovers that the largest service she can render the kingdom is to relieve some busy man or women of routine cherical duties which are wearing out the body and distress the soul, emabling that man or woman to davote himself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the doctor who operates and prescribes a missionary, and the mirse whose patient estoffulness brings the patient through not a missionary, or where does the line begin to be drawn?

"That is the nature of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Foreign Bible Society, the Mational Bible Society of Sociland, not one of these men or women is employed to do erangelistic owrk, but their work is vital to evangelical Christianity in China. Here is the administrative staff of the China Inland Mission, exceeding thirty people. The China Inland Mission, theoretically, wi least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members engage in preaching and teaching outside their office hours, and they enter actively into certain forms of church life in them, hal.

"The solidest evangelistic work being done in China today, in my judgment, both in changhai and elsewhere, is coind 91% institutions, most of which carry on a diversified work, with workers who are wore or less s eci-lized, but none of thom engaged exclusively in evangelistic work in the sense that they do nothing but teach and , reach the gospel by word of month. In spite of heavy administrative duties it is sy opinion that not less then one-tird of the energy of the mission ry body in thanghai must be considered as evenyelistic with reference to the whanginal field and more than a third of it evengolictic as related to the field outside kanghel. an like Bishop Bashford are essentially evangelistic even when engaged in missionery administration and their labors find their imadiate fruits in the inistrations of other men. Even a statistical scoretary, to bring it home to sysolf, has evenyelistic opportunities every week which I trast I have not unduly arglested. "He business adaager of the school for marican children is contributing to the officiency of the man and women two hundred miles away who had consisted his chil rom to the . chool and who has been freed to give more of his or her own time to "direct evenuelistic effort." ithout the educator to conserve, in these days 'purely overguistic work' would not make such progress in building up a strong, indiganous Chinese leadership. (The China Inland Mission at last reports to hand had about 15 pastors among the Chinese for a church of over 30,000 membership, a pertial result of a 'marely evengelistic policy'.

Dr. Thomas anys of Canton - "In Canton there are 166 missionaries, not one of these doing evengelistic work." Lat are the facts? Dr. s. A. Fulton writes:

"If Br. Griffith Thesau asserts that there are 100 missionaries in Canton, not one of which is doing avangelistic work he has been Misinformed. Following are names of men residing in Canton, and engaged exclusively in evengelistic work: E. S. Walline, J. J. Fisher, C. Miller, J. J. Folton, J. Lake, H. Burkwall; C. Heleon; woodish Mission, one man; also 3, s. Fratt residing one hear's distance from Canton, W.Mawson, Total, 10

These men bravel ion distances yearly, and under their leadership are more than 150 Thinese preachers and colporteurs. By aid and guidance of these man, in cooperation with their Thinese preachers more than 1600 villagers are reached yearly, and many tens of tousands of persons reached with the Gospel. Largely under direction and guidance of near agaed exclusively in evangelistic work a lar e and shed was erected in Tanton some months age, and mostings were conducted entirely by Chinese preachers and evangelists. Meetings were held thice a day for ten days, and each meeting attended by more than 3000 persons. are than 100000 persons heard the Cospel, and 2000 signed cards eaying they had decided to become Christians. More than 1000 were organized into Ditle Classes, and at one commution service in one church 110 persons were baptizet."

with one exception every professor in the Union Theological College had been engaged exclusively in evengelistic work before entering upon their dutice as instructors, some of them for ten years, and one for more do years.

These instructors have been carefully chosen by their respective missions and Hoards, and have the approval of a body of experience: man who are directors of that Theological College.

"By their fruits yn shall know them", and the 46.,000 converts,

and thousands of churches and chapals are unanswerable evidence of the self-sacrificing work carried on by evangelists, educational and medical agencies. ' and whereanto we have already attained by that same rule lot us walk.'"

Fr. homes says - "In one resbyterien mission there are forty-siz missionsries, and two of them engaged in evangelistic work. There is not one Presbyterian mission in China of which this is true.

nd, after all, test the Lissions in China by results. ad the methods which the missionaries are using they have been led to by their own judgment and they are prepared to have them scrutinized and tested both as to their principle and as to their remits. Try them first by their results. The most exclusively evengelistic Mission in China is the China Inland Rission and it and our own Fresbyterian liscions are the two largest missions in think. The China Inland kinelon has 760 mombers and 316 association, or 1081 in sll. e have in all 45 . see rding to the recent ouvrey statistics 67% of the China Inland "ission are called evengelistic corkers and 60,0 of ours: 20,0 of the Ohins Inlend dission educational. and 43, of ours; 4, of the China Inland Mission medical, 115 of curs. ow note the results. The China Inland -1 caion has 32 ordained Chinese preachers, we have 94. The Shine Inland Sistion has 48678 communicants. with one half of their number of missionaries our Musion churches have 38059. . . he China Inland ission has 138.2 -unday -cholars. we have 28487. They have 1.7 dale schools students and we have 1566. I respect greatly the China Inland dission and an making no invidious comparison but an only trying to most the implications of misleading eriticiem. Respitals and schools are fruitful evangelistic agencies and those missions have produced the trained Chinese leacars which have maintained the training institutions. Here is a letter from Lory avia, in charge of the Easaing high -chool of the outhe n resbyterian Alssion:-

" a col brate the Soth anniversary of the Maching High School acamber S7th. One tousand stances have studied in the school. The ordained man in the newly exected Kashing Presbytary are graduates (or former students) of our school. The school le do the thousands of asching city students in campaigns for famine relief, a mitation, moral uplift, and in winning souls for Christ.

The volunteer Band of 17 mombars supplier workers for allo different preaching places.

One handred sixty eight of our students carry pocket Testaments supplied by the mcCollie Cohool, Chettasooga, Tennestae, and form the largest Pocket Testament League in tels (as far as we have any statistics.)

Recently one of my Bible students in discussing parity and Christ's power wrote the following: 'so I believe and depend in Jesus Christ as my seet Friend and Lord, and deily ask him to give as might to conquer imparity. I am doing these things for I hope to be a fir Calabad.'

I teach the bays that Tennyson got his idea of Sir Calabad from Christ alone."

Three weeks lates on January 14, 1921, ar. pavis wrote:

Mizzion of enchow, and a model young man. He believes in prayer and i. filled with the spirit. His addresses were most powerful. Even the little boys sat for more than an hour at a time on hard benches littening with eyes wide open. I length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. On the start the start students declared for Christ. of these 45 have been formed into two special enquirers classes with a view o beptism within this month. In all the history of the school this is the most powerful outpouring of God's grace. There remain now only a few dozen pupils out of 200 who have not declared for Christ.

Over 200 of these are now members of the Focket Sectament Langue."

But let us go back of this to the principles. That is it to preach Christ? It is not macessarily preaching Christ and the Gospel merely to say "Christ" or the words that to you and me might convey the Gospel. Those words have no meaning to most of the people to whom the missionaries have gone. They do not know what the love of Christ is until we show t on that love incarnated in a men in whom Christ is visibly loving men. That is the only way they will know what it is. Many of these people are kindergarten people. You have to talk to them by deed and act. That is the only way to get the meaning into the language. There are no words in which to express the great Christian ideac in some lands. It takes years to create those words by living into them before the eyes of the people the content of Christian reality, and only the are those words walld counters in which to express orally the Christian Gospel to asen.

And sloo how can the true Christian spirit in men fail to come out in loving service? Therefore, you will find the best evengeliets are those who do not forget to do good and share what they have with others. Or. Nevius was one of the greatest missionary evengelists in China. His little book on "Methods of Evangelise" was one of the most influential missionary books ever published. But when you go to China you find that Dr. Hevius is not only remembered by the churches he founded, but all over Northern China you will find his fruits and the orchards which came He brought from smerica the best grapes, fruit trees, peach trees, from him. apple trees, and plented them in his gorden and offered shouts to any one who would take then, and all over Northern China today there are orchards growing the best fruit as the result of Dr. Mevius's work. Then there is Dr. -wallen. He grew up on a farm in this and want to Herea and gave himself to avangelistic work, but he planted his preherds too and brought in his good whip fruit and when I was there last his associates were joking him because the Japanese had given him many medals for the bast fruit which had been produced and which he had displayed at their fairs. and all the time he was as true an erangelistic missionary as could be found. Here is our friend Charles duston, Chairman of the assembly's avenualistic Committee. Nobody is going to suspect him of lack of evengelistic conviction. and he generously gives his money to equip Mr. olater with good chickens to improve the stock of e lokens in the villages in sorthern Indis. There was John H. Converse. Jobody ever suspected him of lack of evangelistic sympathy. where did he put his money? He built our College in Mexico, I remember his coming with his thousands to be put in schools and mission buildings and in sincetional institutions to train men to preach the Cospel among their own people. Is medical work illegitimate because men are not always distinctly speaking orally the words of the Gospel? Er.Jaffrey says Satan has popularized it. But is Dr. Wellean not truly representing Christ when he gathers on his Island in the he man river the lepers of Morthern "inm to steep leprosy out of that nation? I have at home the silver baptismel bowl he let so hold when he gathered all the lepers together one day for a communion service at which the last non Christian leper was baptized, so that every men and woman leper in the village was in the Christian church. Why did they come in and how? Secance the Ledical Missionary went to them, gathered them in and revealed Christ to them by loving human service. I am not willing to servender the ideal of

of social service is any group that does not share with me my fundamental Christian convictions. I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

and when sen say that we must go back to the example of the primitive missionaries who did not seek to mould pociety with this kind of service, who devoted thesselves exclusively to the oral proclamation of the truth of the Gospel, my cuswer is, that such counsel springs from utter ignorance. I gathered my testimony ist a little while ago of the great founders of the British and seerioan Missions, goin back to David reinerd, -annel J. Lills, dominin Judson, alter -curic, Jeremish warts, founders of "merican Missions, back to Henry Venn, perhaps the greatest hodern Missionary statement we have had, villiem Garey, Jerander duff, and the founders of the British Missione, and, gentlemen, wherever they teached life they gave lavishly of what "hrist had given them, all he had given them. when some one sout money to David Brainerd for evengelistic work, what do you think he ais with He wrote back to the danors and asked then whether he sight expend it, or at 117 least a part of it, for the discharge of debts of his Indiane, securing their lands so there sight be no entanglomant to hinder their settlement. He notes with joy the moral and social effects of the Cospel, the referention of external manners and the removation of life. He aided the Indians in their search for better farming lands. "The Gesign" he writes, "of their settling thus in a body, and oultivating their lands, of which they have done very little in their pagen state. being of such necessity and importance to their religious interests, at well as worldly comfort, I thought proper to coll them together, and show them the duty of laboring with faithfulness and industry, and that they must not now 'be slothfal in business,' as they had ever jewn in their pagan state. I endeavored to press the importance of their being laborious, diligent and vigorous in the prosecution of their business; especially at the present juncture, the senson of planting eing now neer, in order to their being in a cupacity of living together and enjoying the manus of grace and instruction. Maving given them direct one for their work, which they very much wanted, as well as for their behaviour in divers respects. I explained, cang, and endeavored to inculcate upon them Faalm CHWII, common metre. Dr. Tatts' version."

On July 21, 1845, he writes in his journal, "Vock care of sy people's secular business and was not a little exercised with it. Had some degree of composure and confort in secret retirement." All his longing was for heaven, and securvhile, "t do something for promoting the interest of religion, and the souls of particular persons." To save souls was his one consuming thought. Not he sho we his Indians how to clear their lands and raise t sir crops, and he have their economic burdens and sought to teach them the principle of unity in a Christian Society.

That has been the spirit of the sissionary entar rise from the first day to now. hat is evangelistic work? And did the most evangelistic work in your life? Think back and see. And it always an evangelist or was it a friend or a mother? I thing that missionaries must put in words the Cospel of "krist and that we need a larger trust in direct or all preaching, but if they do not do something beside that, their work is going to be ineffective. Their words will be meaninglers save as they are attered with living sympathy, of flesh and blood, trusting, creating, helping man. I thing that we may justly say in their behalf to or. Thomas, "show we your faith without your works and our Missionaries in China will show you their faith by their works."

A word should be said regarding or. Thomas's criticism of the concessive principle in union minsionary work. It goes without saying that when resbyterians, Actualists, Reptiste, Congregationalists, piscopaliane and Disciples unite there must be concessions. But if they are all Christians there will be no wrong concessions. The unions into which alone we have entered are unions of Nangelical Christians and my associate, Sr. Brown, has stated our principle of action -

In mat are of the Churc, the line must be clearly drawn between those who believe in a supernatural religion and those who do not, bet een these who believe that the Sible is the word of dod and these who regard it as merely a human book, between these who worship Christ as the divine -aviour of the world and these who see him only as the best man that ever lived. These cleavages are too wide and deep for any possible bridging."

This is not wrongful concession any more t an it was wrong to adopt a "concessive" principle in forming the bible Union of Chine of which Dr. Pacaes told you. That union left out some things for the sake of unity. I could name several vital truths which sould have shaken that unity. But much can be conceded when men are true to what is fundamental. and what is the fundamental thing? The New Testacent tells us plainly. "Other foundation can no man lay, then that is laid, which is Jesus Christ."

You will sak me, is everything than satisfactory? No, it is not, and 1 Haven't glossed things over. there is no wisdom or right in glossing things over. The truth is the only thing that it is safe or right to work by, and I have been trying to tell you gentlemen the trath have tonight. whings are not satisfactory. "here in the world are they? I wish many things were different in the Foreign missionary work. But I am a great doul more afraid of the future then the present. Things are far better out in thing in the missions than they are here at home. Have a far reater body, of strong and faithful and efficient men and women there than we have got here at home. I am anxious about the future, as to whether the fountains of the missionary motives are going to dry up in the days to come, whether the great convictions that alone produced the missionary enterprise, and alone can sustain it, are going to live on. I believe they are, but I think we have a great struggle lying shead of us, and I will tell you, gentlemen, where the battle-field lies. It is too late when your som come to Presbytery. Your problem lies far back of that. It lies, for one thing, in our desrican execution, our schools and collages and maiversities. we have many universities here whose whole phildsophical faculty is teaching a purely mechanistic view of the universe. How long are you going to keep the Christian religion alive if that kind of influence pervades society and cuts the very foundations from under any supernatural faith? Shat is where in part, our problem lies. You can not solve it by calling manas. You can saly solve it by raising up teachers who believe what you and I believe is the truth, and who can cope with the mon who do not bul invo so. ... are never going to get this thing shanged in the colleges and universities by proving or reviling. It has to be done constructively. where are we raising up inside the Christian church the believing scholars, the men who know? That is one or our problems. And I do not believe we have an agency in our Church today that needs our backing more than our Board of ducation, with all the responsibilities lying upon it. And the problem is far reater than we have as yet understood. This is a part of the battle-ground. and a part of it is in our bun homes. Out of how many of your homes have young sen gons into to Ministry, into the Foreign Mission Field? Chat is a pretty carehing test to bring home to us. Let us havare of what we say about other homes, out of which the boys and girls are going, holding, p-rhaps, views that are not exactly ours, if we are not sending our own sons and daughters. The problem in part, is there.

But I tell you, gentlemen, it is nearer still. It is right here in our own hearts. Can you build a missionary enterprise on the kind of hearts that we will in this room have tonight? Can you build it on the possibility of such happinings as are concerning as now? Can it be done? Are we curselves the absolutely

true sen of Christ" I got out my 'estament this afternoon to mad again some awful fou knug that t ere are two kinds of modernism. accordy we believe the ·0F08. Bible to be the only infallible rule of faith and practice. there is a modernism in interpreting the Fi le as a rule of faith, but there is a no less dangerous medernism in interpreting the bible as a rule of practice. I have beard some men who were very particular about the Bible as a rule of faith, who three strange glosses over some of the things the New Vestament has to any reparding the churacter and the spirit and the practice of Christian son. ad what do you aske of words like these? I do not say, let Dr. Thomas take these words home to himself. I de not say, Dr. Sennedy, you should take them home to yourself. . say to you men, and to myself, Robert Speer, you take these words home to yourself. nd I do so tonight with treabling and fear. JUDGE NOT THAT YE AND BODE , P & ICH RAF MORNEW T. JUNC, Y. CHILL . JULG . . . D LIN Has BAJOAS YE MIE IT SEAL BE ABIR. : 3 TON AGAIN, AND HY BOR ON H. OTH LEVI I. IN HY SHOWN'S SYS, FUT G W I R. of WOR THE BRUN TH. P IN IN 'IS , H .Y., ON N., ILL Y. S Y TO THY DR THER. TWE THE BAR OF OF THE ST, NO. 10L. . . THE THE SO WE ARE STA. IN 10 THE LIVE BAR GLASS AND AND AND AND AND AND THE TO STATE AND THE OL SH DO THUY AT JES GET OF MY BADAREN'S STR. and, then, more awful still -BY JOY . LE PROPHASE INE COTT OF THE IN SHE SHE MING, MUT IN MY LIFY THY R (Y. HNG OLY ..., Y END Rad E. OLLA F HIR. A) at G THAR GR. Go VF THU . T PIG. C. WINTLIF AV I I V AT A DO WET LALAG TH & LN G-WO N "IT, NUT FUTT N ITHER C.R. . G. S. D. L. D. L. F. S. W. D. M. B. M. R. R. MILTO YE SE IL KEO . IL .. AND, now more swful still. These are searching words for us all. DIY, 64. , 10.00, MATE Not BOLH IND IN MAL AND IN LEY HIL HAV C. 9 412 WILL, MD IN MIT THE BY TAKE MAY SHE WILL DO . Then I LE I'Y OFFICE LALD W. INVR AVYU. IF.Y.A WEWYU.

These are penetrating words. May we be ready to meet the test of them in the day of judgment as these men and somen can meet it who are serving thrist to-day, not for a summer holiday, but year in and year out, in famine and flood, often in separation from children, and in sickness and loneliness and withunderstanding, in China. ADIR. OF MR. MORSHEE. APTER THE PRESERT. MINE FOOT A DENON, BULINT -- MARKERSCHO FOT AL, PHILIDTLEMIA, EMMA., M.RTE 20th, 1921 (Ravised and gularged by some subtations and statements for which there was not time in the spoken address)

SUBT ON: "INC REAL ASSISTANCES IN OURSE SUBTA-

Mr. President and Wentlemen, I thank you very much for this TR. SPITTS: opportunity which the instaindedness of this Union has so promptly provided for a statement in defense of the missionery body in Chine. I suppose that this is the first time in the history of this Union that such a defense has been deemed By mind goes back by way of contrast to that I think was the first necessary. meeting of the Union at which I was ever invited to speak, many years ago, when The other speaker of the evening was the Union met in the Bullitt Building. the late Col. Charles Deaby, who had been for many years imerican Minister in china, appointed under one edministration and retained under others of varying political complexions. There were few men in the world outside of the missionary body, itself, who knew China and the missionary group in China as well as He awed his eva life to the skill of an old Medical Missionary, Dr. Herr he. of Canton. He spoke that evening of what he, himself, knew. After he had spoken, it was not necessary that any one should add a word, least of all in defense of our missionary representatives in China. In fact, he spoke so long there wasn't a chance to add a word, for some of you may remamber he spoke for two full hours; and I had a chance to speak for only three or four minutes at A few more minutes than that will be necessary, this evening. the end.

Perhaps, it is well that some weeks have passed since the address of Dr. Thomas on January 17, 1921, which we all have in our minds. We can now temperately try to draw from it whatever good there may be in it for us all and for the cause. Alas, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were men in this group who were overheard at the end of that meeting saying to one another as they were going out, "Well, we will never give another dollar to foreign missions." That sort of result is evil in itself and an evil to the men who are cabable of it. I have a letter here also that came to Miss Hodge, Fresident of the Lomm's Board of Foreign Missions, from one of the comen's Missi enery bocieties in this City. It is pathetically illustrative:

"Ne, the Woman's Missionary Society, decided at our summal meeting that we could no longer give our gifts through the Boards of the Church.

We feel, in view of the facts published in the Presbyterian and the Sunday School Times of Feb. 5 and 12 regarding the sending of missionaries to the foreign fields who deny all that we hold true and sacred, that we would be false to our Lord and Savicur if we helped to support these workers.

We know that there are many true missionaries sent out from our Boards and it is with the deepest regret that we have had to take this step." + buch results as these raise grave questions about the statements which produced them and which provided no adequate protection of the worthy and good. And realizing this, I honestly confers that there have been times when it has been a little hard to hold oneself rigidly in head. I think of a friend of mine who His wife had died there of cholers, leaving came back from China some time ago. a little motherless beby. He brought this little baby home with him to one of the old Presbyteries of our State and it was a hard problem with him, but he faced what assemed to him to be his duty, and left the little one with its grandmother and turned back to China, and as I shook hands in my office with him, and said goodbys, his eyes filled with tears but he kept his courage and want back to his leasly post. I have thought of him and hundreds like him and the words which have done then wrong seen to me very and and unfair words. The criticisms which have been made have not been adequately guarded from injustice and harm. be will let that go, however, for the present.

se are gathered have this evaning to ask ourselves honsetly what the facts are and to do whatever may be called for by those facts. First of all, these tranbles are not new. These are no strenge or unknown seas we are called upon to sail across. They are not new and unprecedented problems which we are called upon to deal with. The Church want through all this long age, and will go through it again in other forms in days to come. I was reading, last weak, a little book containing the records of the meetings of the Foreign Miscionary Secretaries of the different Agencies in the fity of London, who had wet annually in monthly meetings during each Winter since 1819, and in this shetch there is a review of some of the things they talked about in the carlier days.

"At this period the whole outlook of missions changed from entimeiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies. In 1925 the Association was enquiring, "In what light are we to regard the opposition now so generally exited against the diffusion of divine truth, and in what mode should it be met?' and then in 1826 they tried to profit from the opposition -"That practical lessons may be learned from the recent animadversions on benavolent institutions?" Again a little later they discussed, "what are the causes of that distruct which has been excited respecting the management of religious societiss, and what is the best mode of removing it?" There is a time of resignation in the title of a paper read in 1849, " The trials of missions - the reasons of these stilletive dispensations and the beneficial results of them." But they wore not allowed to work in peace, for within three years it was said, "A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there may truth in it, and what are the best methods of dealing with it?" She minutes of this reating reword the conviction that 'missions had been successful beyond expectation, and protably far surpassing the hopes of the fathers and founders of them."

The storm broke out spain in 1858 after the Indian Mutiny the friends of missions urging a bolder Christian policy on the Covernment, and the critics declaring that the Mutiny was caused by proselytian. In the same year the Secretaries were also driven to examine 'Some of the principal objections unde against the management of religious Secieties such as - the cost of deputation work, publications and periodicals, etc.'

-2-

"Critician from without has never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has hot always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1825 Edward Irving's famous L.M.S. sermon declared that the current anthods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern -"What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friendsor agents, or those controvorsies which have recently been moved in the Christian Church?"

All this sounds very modern, yet this was nearly one hundred years ago.

I spprediate your kindness in inviting we to make this statement here this evening. I am glad I was one of the group to be invited, although the judgments of those with whom I work and their convictions in all that is fundamental are identical with my own. I have no quarrel with the doctrinal views set forth in the address made here two months ago. So far as those views rest on the New Testament I believe them all. I accept every word of the New Testament on these points. Ny only disagreement with part of what was said or implied was because I believe it is not in accord with the New Testament, and I wish the friend who made that address were more femiliar with our Confession of Faith. There are two great utterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or separation of group from group "." wen all of whom are in Christ.

I agree that we should lay aside in our consideration of this matter what has been said in or out of prejudice with regard to the premillennial view of our lord's Second Coming. The word does not occur in the New Testament. A great many of the issues it raises are not there. The teaching of the few Testament, however, is perfectly clear, that this same Jacus who was taken up from us into Reaven will come again in like manner as He went away, and that men are always to be on the watch for His coming. That seems to me to be the unquestionable teaching of the Hew Testament, and I accept it as everything else in that Testament without equivocation or hesitation or abstement of any sort whetherever. Our views on this question have more relevance than Dr. Themas allows but I am ready with him to leave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disadvantage in dealing with them because I did not hear them. The Presbytery of Philadelphia asked Dr. Thomas to write cut his address for the Board, but he has not done so. Se have been referred by Dr. Thomas to his article in the Presbyterian, and to two additorials in the Sunday School Times, which I have read through with the greatest care to find out precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unhesitating answer, but it is difficult to discover them. It is clearly declared that there is a modernist tendency on the part of some missionaries in Chima - but of just what that means there seems to be no definite declaration that I could find in the statements of Dr. Thomas. The clearest explanation of all is what we find in a straightforward way by Tr. Kennedy in an auter editorial in The Freebyterian. "For some time there have been intimations that rationalism and naturalism have been insinuating themselves into the foreign minsions of the examplical churches. These remore have become more and more serious and definite. It was represented that the teachers of this destructivies are missionaries sent out by the respective boards. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and sen anat look to their own reason and to their religious conscioneness. They demy or ignore the deity of Thrist, his vicarious atomament and his bodily recurrection."

These are clear statements with which one can deal.

Br. Themes's own electement is not so explicit. I can not find any specific declaration of his that the missionsries in Thins divisitions in the inspiration of the bible and in the deity of Christ and His atonement and resurrection. Als article in the insplot of February 10 states that one party of the missionsries in China is "decidedly affected by higher criticism and modernics," that "the fundamental question at issue in China is the esse as it here at home, the trustworthiness and diving authority of the word of Hod, and, as it is well known, the view bold of the Rible necessarily affects the nature of the searched delivered to the Chinese, because our attitude to worighter dominates our conception of the gospel.

"The trouble in Chine is largely due to two causes, which are probably commented. The first of these is a tendency among/missionaries to concession, in the ondesver to find points of agreement between Christianity and Buddhism.....

"The other cause of trouble is the theological postion of wany of the men sent out from certain seminaries in ha rice."

But there is no explicit statement that these wendeny the inspiration of the Bible, the deity of Christ, the vicarious atonement and the bodily remarrection. Perhaps his opoken address made this statement and is reflected in the Freebyterian's Master aditorial. I cannot say but I do know that you will want on answer to the statement in ony case. Whis answer I shall give, first to the idea that The missionary body as a whole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trasted, and then I wish speak of Dr. Thomas's two further criticisms of the neglect of evangelistic work and of the concessive and compromising obstactor of union alsoionary effort.

First, hovever, a word as to the electonary attitude to Buildhium. as a metter of fact is in Confudioniam and the right stritude to it which has been the real problem, but the problem is not one of concession. It is as ar. d. Clay Tramball used to show us a problem of occasion ground to start from. shat we need is more man with the skill to find these mosting points from which to land the Chinese on. I when we had more non with the skill of or. actver lowrie in "r. Lowrie was born in Chion, he is as loyal as any one in this doing this. room in deepest truth to all that is most secred and fundamental in our convictions, and his skill in preaching Christ to the Chinese Confusianists is the wonder and despair of all. I heard him at the Conference of our Missionaries last June talling of his method of approach and one of the other Chinese missionsrive there walked away from the meeting with me uttoring his longing to be ablo to build as Dr. Lowrie did on what he could find in Chinese hearts. ae are dualing with men at another pole of human thinking from ourselves, and we have to find, just as our lord found, just as St. Paul found, somewhere a point where we can meet and touch them, and lead them on from that to the treasures they have not got, and that we have in brist.

Letting that pass, what is the attitude of mind of the grat body of missionaries of all denominations, not our own alone, in China on the doctrinal convictions of Christianity? Well, there are extremes at either end. There are, it is said, some theological radicals at the one and. And, at the other end, there is a group one would not call them Plymouth Brethren, but that would describe them best to the minds of soat of you - who represent at that and just as extreme a view as the other of all our Missions in China as true, as feithful, as evengelical as any body of Christ ans enywhere in the world. Dr. Thomas has told you of the Bibel Union in China and the convictions which it holds, Dr. watson a. Mayes immediately on his return to China last extumn wrote me of it and said of the statument of its views: "The enclosed, I believe, represents not morely the ideas of our chief Chinese leaders but the great majority of the mission body in China as well." I wrote to a few of the missionaries who are now at home on furlough about Jr. fromas's representations, asking if they would mind stating frankly just what their convictions were on whis coint. let me read none sentences from their letterar-

Dr. A. A. Fulton, for 37 years in worth China writes:

"So to the criticisms upon the missionaries in China that there were very karge bodies of them that more modernists and unevangelical, I can only may that I can not speak for other parts of China, but in Canton I feel sure we have as fine a body of spiritually minded missionaries as may be found in any part of the world. Just what particular theological view such and every man and woman may hold I do not know, but that any one of them is a person bo when the term unevangelical may be applied I do not believe."

The Nev. F. W. Bible for 15 years in Control Uning writes:

"Ir. Thomas's statement charging the missionaries with being 'Solarnist and unevergelical in their religious views'is dependent in part apon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintence among missionaries through the langues Valley and North Chine. I have a pretty large accuaintance among Presbyterian Ministers throughout the United States.

In my judgment any definition of modernism or unevangelical religious views would find a smaller proportion of Fretestant missionaries in Unina coming under the ban which Dr. "Homes's plurase implies then would be the case if the same definition were applied to Tressyverian ministers in the United Distos.

Expressing a judgment positively. I would say that I think the overwhelming majority of missionaries in China are sound and evangelical in their views. There are, of course, a few men with radical views who cutrude their views rather markedly upon the public but such man are rare, and the judgment of the missionary body as a whole based upon these cases is markedly unfair."

The Lov. .. C. Lobenstine for ho years in Central Usina writes:

The and these who know the missionary body best will gree with se when I say that the missionary be y as a whole is theroughly logal to the fundamentals of our Christian faith, namely, faith in the God revealed by Jesus Christ, in the deity of Christ, His atonement for sin, his resurrection and the presence of God through his soly -pirit in the lives of man. . . Here may be those who doubt these fundamental doctrines, but I have not set them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Stvine Lore and Savieur of men burns brightly in the hearts of all. ar. C. I. Boynton, statistical secretary of the China Continuation Conmittee writes:

"If a man is evagelical in character who tolds to the Divine ombip and personal lordship of Jeans Christ, who centers his message around the personality of Christ and his revelation of the love of God for minning and softering world, and who is willing to be all things to all man if he may by all means dave some, then there are few of the present discionary body who are strongly evagelical. They hold to the position that God was in Christ revealing limself to the world, and reconciling the world unte Himself.

I wa jorious for the regatetion of an minimum y rethreat, as acht as for their intellectual integrity. It has been any privilege to know a very large proportion of this missionary body during the past fifteen years, and my personal accumintance extends to nearly half of all their number in China. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of his Cospel. They have devoted their lives to His service in the spirit of sacrifice.

and Mr. Frundull who was with Fr. Thomas in his brief visit to Ohina and who has joined him in his statements, at the same time clearly declares. "I have no chadow of fondt that the missionary only as a body or group of Ohrist ans is probably on a higher plane spiritually, and sounder in dectrise, and truer in devotion and more expowered in service, then any general body or grasp of Christ and on earth today. That needs no argument among any thoughtful group of Christ on men."

Auch testimonials can be multiplied indefinitely. That the missionarise in China believe, however, they have themselves declared in the statement adopted then they gathered a 7 w years ago at their last great Conference in Changhai. This was the statement they agreed upon:

"That this Conference unanisously holds the horigeness of the Old and New testament as the moreme standard of faith and practices and holds firsly the primitive spectolic faith. Further, acknowledging the Apostles' Greed, and the Vicane Greed as substantially expressing the fundamental doctrines of the Christian Eaith, the Conference does not adopt any cread as a basis of Church Unity, and Leaves confessional (mostlons for further consideration; yst, in view of the knowledge of each other's symbols, history, work, and character, we gladly recognize ourselves as already one body in Christ, teaching one say of eternal life, and calling new into one holy followship; and as one in regard to the roat body of doctrine of the Christian faith; one in our teaching as to the love of God the Sather'. God the con, and bod the Holy Chost; in our sectioning as to ain and salvation, and our homage to the dvine and Boly dedage r of men; one in our call to the jurity of the Christian life, and in our witness to the spleaders of the Christian nope.

" a frankly recognize that we differ as to mothods of administration and church government. But we unite in holding that these differences do not invalidate the assurtion of our real Unity in our c amon bitases to the Gospel of the grace of dod.

"That is planting the Church of Christ on Chinese soil, we desire only to plant one church under the sols control of the Lord Jeans Christ, governed by the ord of the living God and led by dis guiding Spirit."

Men have different ways of stating these trings just as you have in this Freebytery of Uniladelphia, just as we had in the Old and Haw School Freebyterian Churches. The two schools came together, but they carried over into the United Church these two shades of viewpoints and temperatures of minds. e have them still here in this v ry city. You will have them wherever you go, but I say, in all honesty, and with an uncerstanding of what the facts are, that I believe the body of Christian Missionaries in China represents a more Homogeneous evengelical conviction and more solid Christian faith than you will find in any corresponding body of Christian man and women sayshere else in the world.

If by "modernism in Chinn" accordingly it is meant that any large mamber of missi enarises, or, as far as I personally know them, any of them at all, have departed from the evangelical convictions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I could interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; likewise Friends and Sacramentarians. And there are no doubt interpretations abroad in China as here which we would deplore and there are conflicts of tendencies there as here, but they do not warrant statements which discredit the trustworthiness of the missionary body in China.

In the second place, regarding our own people, I have read all the statements with very great cars to find out whether anybody charged our Presbyterian Missionaries with diabelieving in the bible or the beity of Christ, or in the vicarious Atonement or in the bodily resurrection of our Lord. I could not find anywhere in the articles to which Br. Thomas has referred as, or in any other statements that he has made, any direct charge whatsoever that any Presbyterian Missionary disbelieves any of those great convictions, and I do not believe that there is one of them that does. You will remember that when some years ago or. J. Wilbur Chapman visited the mission field and made some general statements regarding the circulation of lax theological views, he gladly not the Board of Foreign Missions and explicitly stated that he knew of not one of our own missionaries to w om his statements would apply. If there is one to whom they do, we should know it, and if say body can guide us to that one, two or three, everything will be done that needs to be done to deal with that situa-But our own missionaries have never intimated that, any of their own number tion. has lost faith in the Bible or in the deity of Christ or in the great Christian fundamental beliefs. They are all in Presbyteries together on the field or are members of Presbyterics at home. Any vital delinquincy of doctrine on the field would be known and it will be dealt with directly and will be reported when any one knows of it, to the Presbytery in the case of any missionary whose connection is here and not in China. Dr. Lowrie is at the head of our Missions in China. It is his business to travel through all the Missions, conferring with every Missionary. I have talked to him intimately and he deplores many of the tendencies which he finds creeping into China, but which he finds, he told me, infinitely stronger at But Dr. Lowrie has never intimated that there is one of our Presbyterian home. body in China who is not a loyal Christian believer and a sincere teacher of our great avangelical convictions. As I look buck over all our body of missionaries in all lands for thirty years, I can recall just four men who broke down here. Everyone of these four man let it be known himself. They wrote home that they had 511 four of changed their theological opinions and had changed them radically. them lost their faith in the Deity of Christ, and all four of those men were brought Those are the only cases that I can recall in more than thirty years of home. relationship with the Presbyterian Missions where any som on our staff have drifted away from the great convictions they held and that held them when they went out to I do not know how the matter can be put more straight or more clearly the field. We do not know one of our non the is unfaithful in these great conthen this. vixtions. If anybody knows such we want to know who and where they are. It in not fair to lay the whole body under suspicion. But if there are one or two or three or a score among them when any one knows, let us know of them. If, during the War, any ody had accused the Union League Club or the Social Union of being disloyal and unpatriotic, what would have been done? ould you not have demanded to be put on the clue that you might know who the guilty were? Would you assume

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Ast all the innecent were guilty? Would you brand the mole organization with disloyalty because somebody made a general charge but would not specify any particular individuals? I think Fr. Brown was justified, in the letters which he wrote to Dr. Thoses in asking if he knew of any individual regarding when there was just ground for suspicion. The people who are responsible surely have a right to ask for the specific grounds on which general and excepting charges are wade, and to demand the names of individuals if they can be given. I say of our own people, with unbesitating confidence to-night, that while there are different shades of view among them,of necessity, for did they not go out from our own Presbyteries here, and you know the different shades of view among our hose Presbyteries,- and while they claim their just freedom within our standards and formularies, we do not believe there is one missionary who is not an absolutely faithful, evangelical wen.

There is a problem in this just as here at home as to the ligits of diversity of opinion and interpretation within the boundaries of our communion, or within the boundaries of Evangalical Christianity. That is a problem which the Church sust decide, which the Church is deciding by her deliverances and by her act.al practice. and whatever decision the Church reaches on this question is eds art of her jurisdiction will doubtless extend through it all. If the problem in our own missions in China is more than this, if there are missionaries who are untrue to the essential evangelical facts and convictions then the problem is no problem at all, except the problem of learning who such missionaries are and bringing then home. But is there one such missionary in our force. I do not believe it. If there is he cought easily to be found and he certainly sust be and will be.

Before I no on to the third and fourth criticism of Dr. Thomas may I pause just a moment to explain especially to the Eldors who are here, what the processes in this whole matter are, who it is that determines whether an orderand man went to the Foreign Field believes as we think he should believe in going out as a teacher of the faith. The Concrel assarbly long ago decided that. It said it would not That was the function of the fresleave that question to its Missionary Boards. byteries of the Shurch to determine. The Precbytery wast pass upon the doctrinal convictione and qualifications of sem coming into the Christian Ministry. and me have ande it a point all these years to tell every condidate for appointment as an ordained dissionary, that he sould not be appointed until he had estisfactorily passed all the tests or examinations of his Presbytery. If any suspicious arise with regard to him, they are reported to his Prephytury in order that they may be investigated. That does not exempt the Boarda from full responsibility. If they hear of anything that would disqualify a man they have a duty to take whit they hear into account, but our church does not refer to the hear of Foreign mission Boards or Freedman or Einisterial Helief, the question of passing upon the doctrinal convictions and ministerial standing of the ordained stateters. I remander years age when these questions were more alive than they are today, and the whole issue came up, Sr. soburt assell doubh was still living and he and or. an. a. carton were members and leaders of the foreign board, and we fooed this whole quest on then with the view of all the possible contingencies of the future, and those vise man was very many. and other wise men were consulted and the whole matter was taken enew to the General Assembly, and the Assembly laid down the rule that it e uld not pass over to the heard the right to detersize the doctrinal qualifications of its 21. istry, but placed that authority absolutely in the hands of the Fresbyturies, and above them of the Synods and Seneral Ascembly. You will ask, how can you be sure that afterwards man do not drift sway? . Men may change their minde. for can you be confident out on the mission Fields they may not loss tosir early convictions? That is no easy problem to enswer, and it is more difficult one than you Walize. Because a great many of these wen pase from under the jurisdiction of our home Presbyteries by the act of the General Assembly when they go to these Fields. There are a great many Prestyteries on these fields that belong

to independent churches like the Fre byterian Church of India or of China, not related to our General Assembly, and although the judgment of many of us was against it, and my own strongly against it, nevertheless, the General Assembly has advised these ordained men to connect themselves with the Fresbyteries on the Fields to which they go. I may be wrong but I think that course tends to delay the development of our native churches. I think it confuses right lines in missionary administration. And I think it has tendency to separate these men from their relations with the home church as they should not be separated. But, after all, it is more an academic than an actual problem basense these cases of subsequent doctrinal delinquency have not happened, except the few of which I have spoken, and those have been dealt with directly as they arose.

The missionaries are all amenable still to the Assembly and there is no body of man more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, I do not believe that the principle of exclusion and separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Body of Christ, that establish extra Scriptural tests using in those tests words that are not found in the New Testament. By what right do we erect barriers with words that the New Testament, itself, nover uses? I do not believe in it because it puts the positive faith in a negative position, because it proposes a partian and divisive propagands and because it callsts human organisation in its more dangerons forms in the defenes and claimed interest of divine trath. I do not believe it is right to divide those whom we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

and indeed it is too late to cope with them when they get to China. They have to be dealt with much nearer home. For, after all, the Foreign Missionary enterprise will be just a projection of the church at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the church at home. But sooner or later whatever is in the church at home will go abroad. That is the reason why what we have grown familiar with here at home they are just beginning to find out in China. It came upon us gradually and alowly here that we have not realised so clearly what they are beginning to realize now all in a burst on the other side of the world.

I want to turn now to the third of the criticisms, namely that dissionaries are not engaged in evangelistic work, that is, they are not exclusively giving themselves to the oral proclemation of Christianity, but that a greatmeny of them are turning aside as described by Mr. Jaffray in his editorials in the sunday school Times last fall, when he wrote "Satan has succeeded in popularizing some modern missionary work, placing it on a semi-secular, semi-educational, semi-philanthropical basis and largely taking out of it the distinctive feature of bringing the Gespel message to the lost, perishing scule of heathenism."

Dr. Thomas does not attribute the missionary schools and hospitals and the feeding of the famine stricken and the rescue of orphane and the healing of the sick and the opening of the eyes of the blind to satanic influence, but he does represent the missionaries as having turned aside from the direct preaching of the Gospel. I have here a news sheet sent out from the Moody Bible Institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but 1 have seen again and again this criticism of the missionaries in China -

"S VANCELIUM AT A DISCOUNT

"Dr. Griffith Thomas, in his closing address, arrested attention especially with a statement of the conditions he found in China. "He said, in part: 'These are Christian institutions where fifty

per cent of the teaching staif are non-Christians. That is risky. "Changhai is the center of all the religious societies and the

headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work.

"In Canton there are 100 missionaries, not one of them doing evangelistic work.

In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work."

I may say I have been criticized, myself, for urging that there should be more direct evangelism in missions, just as I believe that there should be far more direct evangelism by individuals and groups and churches at home. I do still think a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the inaccurate representation of Dr. Thomas's statements. Let us examine these statements.-

Dr. Thomas says of Shanghai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 254 missionaries resident in Shanghai and only four of them doing evangelistic work." What are the facts? Our own Presbyterian mission in Shanghai has at least six missionaries who are giving themselves only to evangelistic work. And as to the whole body, Mr. Boynton writes:

"Dr. Thomas is quoted as saying that there are 284 missionaries resident in Dhanghai and only four of them are doing evangelistic work. As thestatement does not include a definition either of a missionary or of evangelistic work, it cannot be dealt with till this field is clear. "What is a missionary? If any regular employee of a missionary

society is a missionary, then the figure is much too small for Shanghai. American societies alone, in 1918 employed 365, of whom there were 107 married couples, 37 single non and 112 single women. The British missionaries were nearly as mamerous. Is a wife a missionary? If an evangelist is a missionary when he preaches and teacher but ceases to be when he makes up his accounts, and builds his home, or attends committee meetings, how much of a missionary is he? If a lady goes out burning with missionary seal and discovers that the largest service she can render the kingdom is to relieve some busy man or woman of routine clerical duties which are wearing out the body and distress the soul, enabling that man or woman to devote kinself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the doctor who operates and prescribes a missionary, and the marse whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be drawn?

"What is the nature of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Boreign Bible Society, the Hational Bible Society of Scotland, not one of these man or women is employed to do efangelistic owrk, but their work is vital to evangelical Christianity in Ohina. Here is the administrative staff of the Uhina Inland Mission, exceeding thirty people. The China Inland Mission, theoretically, at least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members engage in preaching and teaching outside their office hours, and they enter actively into certain forms of church life in changhai.

"The solidert evangelistic work being done in China today, in my judgment, both in changhei and elsewhere, is beindonen institutions, most of which carry on a diversified work, with workers who are wore or less specialized, but none of them engaged exclusively in evangelistic work in the sense that they do nothing but teach and preach the gospel by work of In spite of heavy administrative duties it is my opinion that not month . less than one-third of the energy of the missionary body in changhai must be considered as evenuelistic with reference to the shanghai field and more then a third of it evengelistic as related to the field outside than hai. Men like Bishop Bachford are essentially avangeliatic even when engaged in missionary administration and their labors find their immediate fruits in the inistrations of other sea. Even a statistical secretary, to bring it. home to syself, has evengelistic opportunities every week which I trust I have not unduly neglected. The business sanager of the school for maerican children is contributing to the efficiency of the man and woman two hundred miles away who has committed his children to the school and sho has been freed to give more of his or her own time to "direct evangelistic effort." Without the educator to conserve, in these days 'purely evangelistic work' would not make much progress in building up a strong, indigenous Chinese leadership. (The China Inland Mission at last reports to hand had about 25 pastors among the Chinese for a church of over 30,000 membership, a partial result of a 'parely evangelistic policy'.

Dr. Thomas mays of Canton - "In Canton there are 160 missionaries, not one of them doing evengelistic work." That are the facts? Dr. A. A. Fulton writes:

"If Dr. Griffith Thomas asserts that there are 100 mitsionaries in Canton, not one of which is doing evangelistic work he has been hisinformed. Following are manus of non remiding in Canton, and angaged exclusively in evangelistic work: E. E. walline, d. J. Fisher, C. Miller, A. d. Fulton, J. Lake, H. Burkwall; C. Melson; wwedich Mission, one many also by A. Fratt residing one hour's distance from Canton, W.Mawson, Total, 10.

These men travel long distances yearly, and under their leadership are more than 150 Chinese preachers and colporteurs. By aid and guidance of these men, in cooperation with their Chinese preachers more than 1000 villagers are reached yearly, and many tens of t outends of persons reached with the Jospel. Largely under direction and guidance of men engaged exclusively in evangelistic work a large mat shed was erected in Canton nome months ago, and meetings were conducted entirely by Chinese preachers and evangelists. Meetings were held twice a day for ten days, and each meeting attended by more than 5000 persons. More than 100000 persons heard the Cospel, and 2000 signed cards saying they had decided to become Christians. More than 1000 were organized into Bible Classes, and at one communion service in one charch 110 persons were baptized."

with one exception every professor in the Union Theological College had been engaged exclusively in evangelistic work before entering upon their duties as instructors, some of them for ten years, and one for more 26 years.

These instructors have been carefully chosen by their respective Missions and Boards, and have the approval of a body of experience: man who are directors of that Thoological College.

'By their fruits ye shall snow them', and the 400,000 converts,

and thousands of churches and chapels are unanswerable evidence of the self-sacrificing work carried on by evangelists, educational and medical agencies. "And wherearto we have already attained by that same rule lot us walk.""

Dr. Thomas says - "In one Presbyterian mission there are forty-siz missionaries, and two of them engaged in evengelistic work." There is not one Presbyterian mission in China of which this is true.

and, after all, test the Missions in China by results. And the methods which the missioneries are using they have been led to by their own judgment and they are prepared to have them scrutinized and tested both as to their principle and as to their results Try them first by their results. The most exclusively evangelistic Mission in China is the China Inland Mission and it and our own Presbyterian Missions are the two largest missions in China. The China Inland Mission has 765 members and 316 associaties, or 1081 in all. ... have in all 405. According to the recent survey statistics 67% of the China Inland Mission are called evangelistic workers and 40% of ours; 29% of the China Inlend Mission educational. and 45, of ours; 4.6 of the China Inland Mission medical, 11% of ours. Now note the results. The China Inland Mission has 32 ordained Chinese preachers, we have 94. The China Inland Mission has 48678 communicants. With one half of their number of missionaries our Mission churches have 38659. The China Inland Mission has 13852 Sunday Scholars. We have 22487. They have 127 Middle schools students and we have 1868. I respect greatly the China Inland Mission and um making no invidious comparison but am only trying to meet the implications of misleading criticiam. Hospitals and schools are fruitful evangelistic agencies and those missions have produced the trained Chinese leaders which have maintained the training institutions. Here is a letter from Lowry avis, in charge of the Kashing High school of the southern Presbyterian Mission:-

"-e celebrate the 20th anniversary of the Kashing Nigh School Scomber 27th. One thousand students have studied in the school. The ordained men in the newly erected Kashing Presbytery are graduates (or former students) of our school. The school leads the thousands of Kashing city students in campaigns for famine relief, schitation, moral uplift, and in winning scale for Obrist.

The volunteer Band of 17 members supplies workers for HINE different preaching places.

One hundred sixty eight of our students carry pocket Testaments supplied by the AcCallie School, Chattanoogs, Tennestee, and form the largest Focket asstance League in Acia (as far as we have any statistics.)

Recently one of my Bible students in discussing parity and Christ's power wrote the following: 'So I believe and depend in Jesus Christ as my best Friend and Lord, and daily ask Bim to give me might to conquer impurity. I am doing these things for I hope to be a Sir Galahad.'

I tosoh the boys that Tennyson got his idea of Sir Calahad from Christ alone."

Three weeks later on January 14, 1921, Mr. Davis wrote:

"About one south ago a small band of students and teachers made a covenant together to pray daily in the early morning for a special outpouring of the Hely "pirit upon the students of Mashing High School. This praying band continued to increase in mambers and enthusiasm. Thus preparation was made for the coming of a Mr. Shen, Chinese Mational student Screetary of the Y.M.C.A. He is a product of the China Inland -15-

ission of eachew, and a model young man. He believes in proyer and is filled with the spirit. Mis addresses were most powerful. Even the licele boys sat for more than an hour at a time on hard benches littening with eyes wide open. At length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. CH' TU' R.' AND AND stadents declared for Christ. Of these 4b mave been formed into two epecial enquirers classes with a view o baptism within this month. In all the history of the school this is the molt powerful outpouring of God's grace. There remain now only a few dozen pupils out of 250 who have not declared for Christ.

Over 200 of these are now members of the Focket Testament League."

But let us go back of this to the principles. What is it to preach Christ? It is not necessarily preaching Christ and the Gospel merely to say "Christ' or the words that to you and me might convey the Cospel. Those nords have no meaning to most of the people to whom the missionaries have gone. They do not know what the love of Christ is until we show t on that love internated in a men in whom Christ is visibly loving men. That is the only way they will know what it is. Many of these people are kindergarten people. You have to talk to them by deed and act. That is the only way to get the meaning, into the language. There are no words in which to express the great Christian ideax in some lands. It takes years to create those words by living into them before the eyes of the people the content of Christian reality, and only them are those words valid counters in which to express orally the Christian Gospel to men.

Ind else how can the true Christian spirit in men fail to come out in loving Therefore, you will find the best evangeliets are those who do not forget sarvice? to do good and share what they have with others. Dr. Nevius was one of the greatest missionary evengelists in China. His little book on "Lethods of Avangelism" was one of the most influential missionary books ever published. But when you go to China you find that Dr. Havins is not only remembered by the churches he founded, but all over Northern China you will find his fruits and the orchards which came from him. He brought from -merica the best grapes, fruit trees, peach trees, apple trees, and planted them in his garden and offered shoots to any one who would take then, and all over Northern China today there are orchards growing the best fruit as the result of Dr. Nevius's work. When there is Dr. -wallen. we grew up on a farm in Chio and went to Korea and gave himself to evangelistic work, but he planted his orchards too and brought in his good Onio fruit and when I was there last his associates were joking him because the Japanese had given him many medals for the best fruit which had been produced and which he had displayed at their fairs. and all the time he was as true an evangelistic missionary as could be found. Here is our friend Churles Huston, Chainnan of the assembly's avangelistic Committee. Sobody is going to suspect him of lack of evengelistic conviction. and he generously gives his money to equip hr. Slater with good chickens to improve the stock of clickens in the villages in Northern India. There was John H. Converse. Lobody ever suspected him of lack of evangelistic sympathy. Where did he put his money? He built our College in Mexico, I remember his coming with his thousands to be put in schools and mission buildings and in clucational institutions to train men to preach the Cospel among their own peoplo. Is medical work illegitimate because men are not always distinctly speaking orally the words of the Gospel? Mr. Jaffrey says Satan hee popularized it. But is or. Scheen not truly representing Christ when he gathers on his island in the he nam river the lepers of Morthern Diam to stamp learosy out of that nation? I have at home the silver bautismal bowl he let as hold when he gathered all the lepers together one day for a communion service at which the last non Christian leper was baytized, so that every man and woman leper in the village was in the Christian church. Why did they come in and how? Because the Medical Missionary went to them, gathered them in and revealed Christ to then by loving human service. I am not willing to surrender the ideal of

of social service to any group that does not share with me my fundamental Christian convictions. I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

ind when man any that we must go back to the example of the primitive missionaries who did not seek to mould society with this kind of service, who devoted themselves exclusively to the oral proclamation of the truth of the Cospel, my ensuer is, that such counsel springs from utter ignorance. I gathered my testimony i st a little while ago of the great founders of the British and American Missions. going beck to David Brainerd, -amual J. wills, Adoniran Judson, walter Lourie, Jeremish werts, founders of marican Missione, back to Menry Yenn, perhpas the greatest Modern dissionary stateson we have had, villiam Carey, "lexander will, and the founders of the british missions, and, gentleman, whorever they touched life they gave lavishly of that "hrist had given them, all He had given them. when some one sent money to David Brainers for evangelistic work, what do you think he did with 117 He wrote back to the donore and asked then whether he ight expeni it, or at least a part of it, for the discharge of debts of his Indians, securing their lands so there might be no entanglement to hinder their settlement. He notes with joy the moral and social effects of the Gespel, the reformation of external manners and the renovation of life. He aided the Indians in their search for better farming lands. "he design 'he writes, "of their sottling thus in a body, and cultivating their lands, of which they have done very little in their pagen state. loing of such necessity and importance to their religious interests, as well as worldly comfort, I thought proper to call them together, and show them the duty of laboring with faithfulness and industry, and that they must not now 'be slothful in business,' as they had ever hern in their pagan state. I endsavored to press the importance of their being lavorious, ciligent and vigorous in the prosecution of their business: especially at the present juncture, the sesson of planting eing now near, in order to their being in a capacity of living together and enjoying the means of grace and instruction. Having given then direct ons for their work, which they very much wanted, as well as for their behaviour in divers respects, I explained, sang, and endeavored to inculcate upon them Psaim CRAVII, common metre, pr. Watts' version."

In July 21, 1845, he writes in his journal, "Took care of my people's secular business and was not a little exercised with it. Had some degree of composure and comfort in secret retirement." All his longing was for beaven, and meanwhile, "t. do something for promoting the interest of religion, and the sculs of particular persons." To save couls was his one consuming thought. Yet he should his Indians how to clear their lands and raise t air crops, and he bore their economic hurdens and sought to teach them the principle of unity in a Christian -ociety.

That has been the spirit of the missionary enterprise from the first day to now. That is evangelistic work? The did the most overagelistic work in your life? Think back and see. Was it slways an evengelist or was it a friend or a mother? I thing that missionaries must put in words the Cospel of "hrist and that we need a larger trust in direct oral preaching, but if they do not do something beside that, their work is going to be ineffective. Their words will be meaningless save as they are uttered with living sympathy, of flesh and blood, trusting, creating, helping men. I thing that we may justly say in their behalf to 4r. Themas, "show us your faith without your works and our Missionaries in China will show you their faith by their works."

A word should be said regarding Dr. Thomas's critician of the concessive principle in union missionary work. It goes without saying that when Presbyterians, Methodats, Baptists, Congregationalists, Spiscopaliane and Disciples unite there must be concessions. But if they are all Christians there will be no wrong concessions. The unions into which alone we have entered are unions of Nangelical Christians and my associate, Dr. Brown, has stated our principle of action -

In mat ers of the Churc , the line must be clearly drawn between those who believe in a supermatural religion and those who do not, between these who believe that the Bible is the .ord of God and those who regard it as morely a human took, between those who worship Christ as the divine Saviour of the world and those who see in only as the best man that ever lived. These cleavages are too wide and deep for any possible bridging."

This is not wrongful concession any more t an it was wrong to adopt a "concessive" principle in forming the Bible Union of China of which ar. Themas told you. That union left out some things for the sake of unity. I could name several vital truths which would have shaken that unity. But much can be conceded when men are true to what is fundamental. And what is the fundamental thing? The New Testament tells us plainly. "Other foundation can no men lay, than that is laid, which is Jeaus Christ."

You will ask me, is averything then satisfactory? No. it is not, and 1 Haven't glossed things over. There is no wisdom or right in glossing things over. The truth is the only thing that it is safe or right to work by, and I have been trying to tell you gentlemen the truth here tonight. Things are not extisfactory. where in the world are they? I wish many things were different in the Poreign missionary work. But I am a great deal more straid of the future than the present. Things are far better out in China in the missions than they are here at home. we Have a fer creater body, of strong and faithful and efficient men and women there than we have got here at home. I am anxious about the future, as to whether the fountains of the missionary mutives are going to dry up in the days to come, whether the great convictions that alone produced the missionary enterprise, and alone can sustain it, are going to live on. I believe they are, but I think we have a great struggie lying shead of us, and I will tell you, gentlemen, where the battle-field lies. It is too late when your men come to Fresbytery. Your problem lies far back of that. It lies, for one thing, in our American education, our schools and colleges and universities. ... as have wany universities here whose whole phildsuphical faculty is teaching a purely mechanistic view of the universe. How long are you going to keep the Christian religion alive if that kind of influence pervades society and cuts the very foundations from under any supernatural faith? That is where in part, our problem lies. Im can not solve it by calling names. You can only solve it by raising up teachers who believe what you and I believe is the truth, and who can cope with the men who do not believe so. we are never going to get this thing enanged in the colleges and universities by pposing or reviling. It has to be done constructively. here are we raising up inside the Christian church the believing scholars, the men who know? That is one or our problems. And I do not believe we have an agency in our Church today that needs our backing more than our Beard of ducation, with all the responsibilities lying upon it. And the problem is far reater than we have as yet understood. This is a part of the battle-ground. and a part of it is in our han homes. Out of how many of your homes have young men gone into t e Ministry, into the Foreign dission Field? That is a pretty carching test to bring home to us. Let us beware of what we say about other homes, out of which the boys and girls are going, holding, perhaps, views that are not exactly ours, if we are not sending our own sons and daughters. The problem in part, is there.

But I tell you, gentlemen, it is nearer still, It is right here in our own hearts. Can you build a missionary enterprise on the kind of hearts that we make in this room have tonight? Can you build it on the possibility of such happinings as are concerning us now? Can it be done? Are we ourselves the absolutely

true mon of Christ? I got out my Testament this afternoon to read again some awful words. You know that t ere are two kinds of modernism. semsary we believe the Rible to be the only infallible rule of faith and practice. There is a modernism in interpreting the Bi le as a rule of faith, but there is a no less dangerous modernism in interpreting the bible as a rule of practice. I have heard some men who were very particular about the Bible as a rule of faith, who throw strange closses over some of the things the New Cestament has to say regarding the character and the spirit and the practice of Christian men. And what do you make of words like these? I do not say, let Dr. Thomas take these words home to himself. I do not say, Dr. Kennedy, you should take them home to yourcelf. ... say to you mer, and to myself, Robert Speer, you take these words home to yourself. Ind I do se tonight with treabling and fear. JUDGE NOT . H TYE . I HOT JUDGE, FOR JIH HAT RIVEN NT YE JUDES, YE SHALL BE JUDG ... AND I'H HAT BANUT YS BTE IT WHALL BE TT IN BA HIG STAR AN ALL AND ALL AND THE TABLE THE AND THE AND THE TABLE THE STAR STAR STAR STAR STAR STAR STAR ONT A 37 AR WITBAN THAT IS IN AND AN AVE, OR HA ALL YES Y TO THY PROTER. 197 MR .WLL THE .OT? OF .AIAS MY., . . . B HOL) . BY M 1. IN THINK O W EX. THOU HYPOCRIFT, FIRST CARE THE STALL OF STAILS MYE, NO LASH SHARE THOU SEE CLEARE TO C ? OUT THE DER DUT DE MAY MONETR'S SYE. and, then, more awful still -BU THE OF STAR FROPLIES ICH CO BO O TOU IN SUCCE O CLOWNING, FUT IN REALITY THEY CH (V) INC OLFRA, YE WHALL KNO (SA BI INCL FUTTO. O MEN CATHOR CR E. OF THE NA OR FIGS DE MHISTIAR WE NATAR WE GO TRE LEINCERE C'ER GOOD PRUIR, BUT A COLUTY TAST ERENCENT FORMEN WIL FULF . & C . D FR. C.N NOT BRING FILH VIL FUTEN ITH & CAN & COANFE TRE BRING WATH COOD FUTE. BY THEIR FRITES Y SHALL KND TR.I. .Mo. now more swful still. These are searching words for us all. NOT 37 BY CHE THAT SAITH LORD, LORD, SHALL BAR IN . IS FINGDON OF HEAVEN, BUE H PRA DOWN WHI WILL OF MY FALLE HI I IN HEAVEN. MANY ILL FAY TO ME IN THEF D.Y., LORD, LORD, HAVE GO NOV FROM AND IN THY BLUE HAVE CONT OUT VILS, AND IN THY ELEMENTY DALL SANY OR . RUL RY. THEN ILL I PASELO UNTO THE . I HEY.R ENEW YOU. I REVIE REC. YOU.

These are penetrating words. May we be ready to most the test of them in the day of judgment as these men and women can meet it who are serving Christ to-day, not for a summar holiday, but yeat in and year out, in famine and flood, often in separation from children, and in sickness and loneliness and sized arstanding, in China. 1. AN MIT . MY B ITT ME THE PRESENT AL S. JOINL UNITH. BELLEVICATIVATION BETTAL. PHILADELENIA, FORM. ESth. 1921 (Lavingd and enlarged by some successions and statements for which there are not time in the spaken address)

3 25 17

"TYREES. THERE ARE AND ALLER TOTAL THE SERVE . THE LEVEL

Mr. President and Gentlemen, I thank you very much for this THE DEPART opportunity which the justmindedness of this Union has so promptly provided for a statement in defense of the missionary body in Chine. I suppose that this is the first time in the history of this Union that such a defense has been deemed necessary. By mind your buck by way of contract to what I taink was the first mosting of the Union at which I was over invited to speak, many years ago, then the Union met in the Sullitt Building. Whe other speaker of the evening use the late Gol. Churles senty, who had been for many years hearivan Minister in China, appointed under one administration and retained under others of varying There vere few men in the world outside of the dissionpolitical complexions. ery body, itself, she knew China and the missionary group in China as well as he even his own life to the skill of an old Medical Miasionary, Mr. Merr of Canton. Be spake that evening of what he, himself, knew. After he had system, it was not menewary that say one should add a word, least of all in defense of our missionary representatives in China. In fact, he spoke so long there waan't a change to add a word, for some of you may remember he spoke for two full hours, and I had a chance to speak for only three or four elemter at the end. A few more minutes than that will be measury, this evening.

Ferhaps, it is well that some weaks have passed since the address of Tr. Thomas on denvery 17. 1921, which we all have in our minds. Is sen now temperately try to draw from it whetever good there may be it it for us all and for the cause. Alas, no doubt, some evil has been done as well, because. In general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were sen in this group the wave overheard at the and of that meeting suying to one another as they were going out. Woll, we will never give another dellar to threign sizeions." That sort of result is evil in itself and an evil to the mon who are unbable of it. I neve a letter here also that once to Mine Modge. Fresident of the Teman's board of Forsign Misrions, from one of the Upper's Missinstications in this City. It is pathetically illustrative:

"So, the somen's Missionary Society, docided at our summal meeting that we could no longer give our gifts Dirough the Sourds of the Church. So feel, in view of the facts published in the Freebyterian and the Sunday School Simes of Feb. 5 and 12 regarding the souding of missionaries to the foreign fields who deny all that we hold true and ancred, that we would be false to our Lord and Savisur if we helped to support these workers.

te know that there are may true minimaries sent out from our Boards and it is with the despest regret that we have had to take this step." such results as these raise grave questions about the statements which produced them and which provided no adequate protection of the worthy and good. And realizing this, I honestly confess that there have been times when it has been a little hard to hold oneself rigidly in hand. I think of a friend of mine who came back from China come time ago. His wife nest died there of cholera, heaving a little motherless budy. He brought this little baby home with him to one of the old Freebyteries of our state and it was a hard problem with him, but he faced what second to him to be his duty, and left the little one with him, such as faced goodbys, his eyes filled with tweer but he kept his courage and went back to his lonely pert. I have thought of him and hundreds like him and the words which have done them wrong seen to me very and suffice words. The criticions which have been made have not men aloquately guarded from injustice and harm. So will let that go, however, for the procent.

We are gethered hard this evening to ask oursalves honsetly what the facts are and to do shatover may be called for by these facts. First of all, these troubles are not new. These are no strange or unknown seas we are called upon to sall across. They are not new and caprocedented problems which we are called upon to deal eith. The Church want through all this long age, and will ge through it again in other forms in days to name. I was reading, last seek, a little book containing the records of the meetings of the Foreign distionary tecretories of the different spencies in the City of London, who had art sonnally in monthly meetings during each tinter since 1819, and in t is shown there is a review of same of the things they talked about in the carlier days.

"at this period the whole putlook of missions changed from engineinstis appeciation of world-wide aucoses to a bundle hope that a few elset might be envel. A good deal of bestile criticism was levelled against the Societies. In 1928 the Association was enquiring. 'In what light are we to regard the opposition new so generally writed ageinst the diffusion of divide truth, and in what mode should it be mett' and them in 1626 they tried to profit from the opposition -"what proceed lescond may be learned from the recent animadversions on bonevolent instinutions?" Again a liste later they discussed, "what are the causes of that distruct which has been excited respecting the management of religious addiction, and what is the boot mode of removing it?' There is a time of resignation in the title of a paper rend in 1849, " The trials of missions - the reasons of these afflictive dispensations and the beneficial results of thes." But they were not allowed to work in perco, for within three years it was walk. 's notion provails to some extent that the missionary enterprise is a comparative failure. Is there say truth is it, and what are the best mothods of dealing with it?" The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably for surpossing the hopes of the fathers and founders of them."

The storm broke out sgain in 1868 after the Indian dutiny the friends of missions urging a bolder Christian policy on the Covernment, and the critice declaring that the butiny was enused by prosclytiza. In the same year the becretaries were also driven to examine 'some of the principal objections made against the management of religions bosistics, such as - the cost of deputation work, parketions and periodicals, etc.' The declaration that a course and an first-in a straightforward say of or. assume to the splanation of all is shat so first-in a straightforward say of or.

1.2. A 'OPINICIAN' I The Prestyterian. AN -A 'OPINICIAN' I hout has never coased, but for helf a century the demociation has not spant such time is discussing it. Of course it has hot always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1820 Mound Irving's famous L.M.S. aermon declared that the surrent methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly moders -'What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be approheneed from the agitation among their friemsor agents, or these controversies which have recently been moved in the Christian Church?"

All this sounds very modern, yet this was nearly one hundred years ago.

I approviste your kindness in inviting se to make this statement here this evening. I as gled I was one of the group to to invited, although the judgments of those with whom I work and their convictions in all that is fundamental are identical with my own. I have no quarrel with the doctrinal views set furth in the address ands here two months ago. To far as indee views rest on the face Testament I believe that all. I nearly tracy cord of the New Testament on these points. By only disagreement with the New Testament on these points. By only disagreement with the New Testament, And I wish the friend who made that address ears more familiar with our Confession of Faith. There are two great utterances in that Confession, one on liberty of conscience and one on the constitution of the Unristian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or separation of group from group of use all of show are in Christ.

I agree that we should be saide in our consideration of this matter what has been said in or out of prejudice with regard to the granilennial view of our hord's Second Coming. The word does not occur in the few Sectement. A great many of the issues it raises are not there. The teaching of the New Sectement, however, is perfectly clear, that this same Josus who was taken up from us into Heaven will come again in like manner as He went every, and that men are always to be on the watch for His coming. That needs to me to be the unquestionable teaching of the New Testament, and I necest it as everything else in that Sectement without equivecation or hesitation or abatement of any sort whatseever. Our views on this question have more relevance than by. Themes Allows but I am ready with him to heave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disadvantage in dealing with them because I did not hear them. The Freebytery of Fhiladsiphis asked Dr. Themes to write out aiz address for the Board, but he has not done so. As have been referred by Dr. Themes to his article in the Freebyterian, and to two editorials in the Sunday School Times, which I have read through with the greatest core to find out precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unbesitating assess, but it is difficult to discover thes. It is clearly declared that share he a medernist tandancy on the part of some missionsries in Chins - but of just what that means the remens to be as definite declaration that I could find in the statements of Mr. Themas. The clearest septemation of all is shak we find in a straightforward way by 'r. Senaedy in an exter editorial in The Freebyterian. "For some time there have been intimations that rationalism and naturalism have been insinuating themselves into the foreign missions of the evengelical shurches. These remore have become more and more serious and definite. It was represented that the teachers of this destructions are missionaries sent out by the respective burds. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and men must look to their own reason and to their religious conscioneness. They demy or **Menore** the deity of Christ, his vicarious atomement and his bodily resurrection."

These are clear statements with which one can deal.

Dr. Themse's own excitement is not so explicit. I can not find any specific declaration of his that the missionaries in China disbelieve is the inspiration of the Bible and in the deity of Christ and His atonesent and resurrection. Als article in the Productorian of February 10 states that one party of the missionaries in China is "decidedly affected by higher criticies and moderation," that "the fundamental quoties at issue in China is the same as it here at home, the trastworthinnes and divine authority of the word of God, and, so it is well known, the view held of the Hible necessarily affects the nature of the message delivered to the Chinase, because our attitude to beriphere dominates our conception of the gespel.

The trouble in China is largely due to two enuses, which are probably connected. The first of these is a tendency among/mitricuaries to conservion, in the endeavor to find points of agreement between Christianity and Buddhise.....

"The other cause of trouble is the theological postion of many of the man sent out from certain sominaries in Am rice."

But there is no explicit statement that these and dany the inspiration of the Mible, the doity of Shrist, the vicarious atomeanst and the bodily recorrection. Forhage his spoken address and this statement and is reflected in the Presbyterian's Kaster aditorial. I samet any but I do know that you will want in answer to the statement in any cars. This answer I shall give, first to the idea that the missionary bedy as a mole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trusted, and then I wish upeak of dr. Thomas's two further criticizes of the neglect of evangelistic work and of the connersvive and compressions clarater of union missionary effort.

Wirst, however, a word as to the missionary attitude to buddhism. As a matter of fact it is Confudianism and the right attitude to it which has even the rest problem, but the problem is not one of concession. It is as Mr. M. Clay Transvill used to show us a problem of compound to stark from. what we need is more man with the skill to find these meeting points from which to lead the Chinnes on. I wish we had more som with the skill of Mr. waiter bowrie in doing this. Wr. Lowrie was born in China, he is as loyal as any one in this room in deepast trath to all that is most Sacred and fundamental in our convic-

tions, and his skill in preaching thrist to the Chinese Confusionists is the wonder and despair of all. I heard him at the Conference of our Missionaries last June telling of his method of approach and one of the other Chinese missionaries there walked away from the secting with me uttering his longing to be able to build as Dr. Mosrie did on what he would find in Chinese hearts. Is are dealing with non at another pole of Human thinking from ourselves, and as have to find, just as our bord found, just as St. has found, conschere a point where us dan meet and bouch them, and lead them on from that to the transural they have not got and that we have in hrist.

Lotting that pass, what is the activule of sind of the grat body of missionaries of all demominations, not our own clone, in China on the destrinal convictions of Christianity? coll, there are extremes at wither end. There are, it is said, some theological reducals at the one onl. And, at the other and, there is a arran one would not call them Plynowth Brathren, but that would describe them east to the minis of such of you - she represent at that and just as extrem a view as the other men represent at the other end. And in between ware is a great body of men and vomen of all our dissions in China as true, as faithful, as evenguited as any body of Shrietions engrhere in the veric. or. Thomas her told you of the Sibel Union in Chine and the convictions which it holds, Dr. saturn ... Rayes immediately on his return to Gaina last metana wrote me of it and said of the statement of its views: "Shu avelaged. I believe, represents not marely the ideas of our chief thinks instance out the grast actority of the mission body in Whine as well." I prote to a few of the missionarius who are une as home on fusions about dr. Thomas's representations, asting if they would mind stating irankly just what their consists one were on this point. ter we roud sume southands from their letters.

dr. A. J. Fullon, for of youro in south talus writers

"as to the original upon the missionaries in Unine that there were very harge bedies of them that were modernized and unevengelical, I can only say that I can not speak for other parts of Unine. But in Undon I feel aura we have as five a body of spiritually minded missionaries as may be found in any part of the world. Just what particular tecological vius each and every near and weight may hold I do not know, but that any one of them is a person to when the term unevengelical may be myliced I do not believe."

The Nev. F. W. Bible for 18 years in Central China writees

"Ir. Thomse's stermark charging the sistionaries with being 'Meieraist and unavangelical in their religious views'is dependent in part upon definition.

I can best give you my judgment in the terms of comparison. I have a large expaintance mong missionarise through the families Valley and North Chine. I have a pretty lorge noguaintance mong freshyberian Ministers throughout the United States.

In my judgment my definition of moternism or unevengolical religions views would find a smaller propertion of Protostant missionaries in think coming under the bun which Dr. Thouse's planas implies than would be the case if the same definition were applied to Prosdyterian ministers in the United states.

Expressing a judgment positively, I would say that I think the overwhelming asjority of mirsionaries in Chine are sound and evangelical in their views. There are, of source, a few new with redical views one carned their views rather markedly upon the public but such men are rare, and the judgment of the missionary body as a walk breed upon these cases is markedly unfair."

The Rev. R. C. Labenotine for 25 years in Central China writes:

"You and those who buse the missionary body bust will agree with no when I say that the missionary be y as a whole is theroughly logal to the fundamentals of our Christian faith, namely, faith in the God revealed by Jonas Christ, in the deity of Christ, His atomament for old, His remarkedion and the presence of God through His Holy spirit in the liver of men. An we may be those who doubt these fundamental doctrings, but I have not not them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Nivine Lord and Savieur of men burns brightly in the hearts of all. Ur. C. L. Seyston, totistical corecary of the aim Continuation Counties writes:

"If a man is evengelical in character we olds to the pivine outly and personal hordship of dense Thriat, who conters his a stage around the perso ality of Thrist and his revelation of the laws of the for a simulation and antioring world, and was is willing to be all trings to all man if as may be all means more some, then there are for of the present missionary body was are aroundly as against. They hold to the polition that body was in Christ revealing mould to the world, and red nothing the world and finants.

I am jectome for the repaintion of my mithimusty rothran, as well as for their intellected integrity. It has been my privilege to know a very lorge proportion of this missionary bod, Caring the past difteen years, and my personal acquaintunes exten to neerly half of all their menter in Thins. we solves they fo not encel ad in their devotion to the person of Christ and to the proclassion of his Conpul. They have devoted their lives to in cervice in the apirit of neerling.

and Mr. Tranboli who ask with fr. second in his bri " visit to Shine and she had joined him in his statements, at the same time clearly declares. "I have no chains of doubt that the minimizer tely as a body or group of Christ one is probably on a higher plane spiritually, and usundar in Soctrino, and truer in devotion and some expected is a true, when a planet body or group of "hrist one on earth today. That needs as argument emerging that group of Sheist on mat."

mob tretimminie orn to smithgifet in afinitely. That the missionaries in China believe, herever, they have therealives desired in the restances scoped her they proved of a personal whit is protocollevenue in charghed. This was the stateant they errow upon

"Bat this failerance wanismaly holds are origines of any old and her fastmant as the myram statisfs of frith an protion and holds firsty the prinitive questile faith. Forther, the budging the spectres from and the sizes from a publication of the function of the factors don't from the sizes of the substantially separate the function of a best of the "rish of firsh, be fortunes down as a set of the base are a basis of Thurb Stify, and to you confectional publications to further considerations yet, in view of der base lader of cosh other's symbols, history, early and character, as givily reconsist an area to see any in Thrist, to the ing one way if stars 1 is the original into an help followship; and as one is report to the proof bay the ontar of the Caristian faith; and her traching as to the low of bay the ontar. Jos the original the reside and in our testimony as to six and set the purity of the furities and the set income to the one of the the purity of the furities and the set income of the original set when our heaves a to the state and the set income of the set of the set of the furities and the set income of the set of the set of the furities and the set income of the set of the set of the set of the furity and the set income of the set of the set of the set of the furities and the set wither to the original of the furities and the set of the set o

" a frankly reacgnize that so differ as to detends of addicistration and dearch generators. But we only in holding that these ifferences do not invitid the low other of our real taily in our a much situate to the despel of the grace of 2nd.

"Th t in planting the "hards of Christ on Chinese soil, we deale only to plast one chure under the sole control of the Lora J and Christ, povene by the ord of the living for and las by is while of the ."

Het have different a poor stating toose t inje just as you have in this restytory of "hil delphis, just as we had in the old and for beheal "rest terian Unurches. "He two schools same together, but they carried over into the United Thurst toos we shaded of risepoints and temperatures of minds. To have them still here in this v ry city. You will have them wherever you go, but I say, in all honesty, and with an uncerstanding of obst the facts are, that I believe the body of Christian Mice ismarize in Chine represents a more Homogeneous evengelical conviction and more cold Christian faith them you will find in any serverpending body of Christian and women supwhere else in the world.

if by modernism in Chine" accordingly it is seent that any large number of mixed energies, or, as far as I percendily knew thus, any of them at all, have sported from the evangeliest somviotions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I could interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; likewise Frien's and Astronometeriums. And there are no doubt interpretations abroad in China as here which so would deployee and there are conflicts of temicness there as here, but they do not warrant wintements which discredit the trustworthings of the missionary body in China.

in the second place, regarding our was people, I have read all the statements with very great care to find out whather anybody sharged our Preabyterian Missionarias with diabelieving in the Bible or the Belty of Christ, or in the viparious tenen at or in the bodily recurrent on of our hard. I could not find snywhere in the articles to which "r. Thomas hus referred as, or in any other statements that he has made, any direct charge whatsacver that any Freebyterian Missianary disherieves any of these great convictions, and I do not believe that there is can af them that does. YOU will remember that about some years ago . J. Wilbur Chapman visited the mission field and made rouse general electronents regarding the circulation of law tacol gleal views, he gladly mat the Board of Foreign Electors and explicitly stated that he have of not out of our own missionaries to a on his statements would apply. lf t are in one to show they do, we abould know it, and if any body can gaide us to that and, two or three, everything will be done that needs to be done to deal with that situation. But our own missionaries have never intimated that, any of their own number has last faith in the bible or in the deity of Christ or in the grant Christian fundamental beliefs. They are all in Trachyberies together on the field or sro members of realization at home. May vital dolinguincy of distring on the field would be known and it will be dealt with directly and will be reported when any one knows of it, to the restylery in the care of any missionary chase concertion is r. Lourie is at the head of our «invious in bhine. It is here and not in Thima. his business to travel through all the Missions, conferring with every lithiomary. I have talked to him intimately and he deployer many of the fundancies which he finds arouping into China, but which he finds, he told me, infinitely stronger at home. But No. Source has never intimited that there is one of our readyterium body in China who is not a loyal Christian believer and a sincure teacher of our great evangelical convictions. . I look back over all our body of missionaries in all lands for thirty years, I can recall just four sen she broke down here. -veryone of these four non lot it be known himself. They wrote hums tast they had changed their theological episions and had changed them radically. then last their saids in the delty of "heist, and all four of these sen were brought These are the only desse that I can recall in more than thirty years of Protester relationship with the procession and an and an antipopy of the star shift have stifted ever from the great convictions they hald and that hald then much they want out to the field. I do not know how the mether can be put some struight or sure clearly then this. . . do not know one of our new the is unfaithful in these great comvirtions. If snybody knows such we want to know sho and where they are. it is not fair to lay the whole body un a snapicion. But if there are one or two or three or a score many them whom any one knows, let us know of them. if, curing the ar, my dy had accured the baion League Club or the basis! bains of being disloyni and unpatrictic, what would have been done? only you not have demanded to he put on the clue that you might know she she guilty were? - wald you assume

that all the inneccat were guilty? Sould you brand the shole organization with dieloyalty because semulady made a general charge but would not specify any particular individuals? I think ar. Brown was justified, in the latters which he wrote to r. homas in asking if he hnew of any individual regarding when there was just ground for suspicion. The people who are responsible anrely have a right to ask for the specific grounds on which general and sweeping charges are ands, and to demand the inness of individuals if they can be given. I say of our own people, with unbouttating confidence to-night, that while there are different shader of view among them,of necessity, for did they not go out from our own Fresbyteries zero, and you know the different shades of view among our home Fresbyteries,- and while they claim their just freedom withdu our standards and foremlaries, we do not believe there in one missionary who is not an absolutely faithful, evengelical ann.

There is a problem in this, just as here at here as to the limits of diversity of opinion and interpretation within the boundaries of our communion, or within the boundaries of brongelical Christianity. East is a problem which the Charob must decide, which the Church is deciding by her deliverances and by her set al practice. And whatever decision the Church reaches on this question in one part of her jurisdiction will doubtions extend through it all. If the problem is our own missions in China is more than this, if there are missionaries who are untrue to the commuted evangelical facts and convictions than the problem is no problem at all, except the problem of herming who such missionaries and bringing thus home. But is there one such missionary in our force. I do not believe it. If there is he complet easily to be found and he cortainly must be and will be.

Before I no on to the third and fourth criticium of Fr. Thomas may I pause hat a moment to explains especially to the lines who are here, what the production in this whole matter ere, who it is that deturnings whether an ordnings may sent to the foreign field believes as we think he should believe in going out at a teacher of the faith. The Conversion woodby long app decided that. It said it would not Lasys that quastion to its Missionary Baards. That was the furnition of the freebrieries of the Church to determine. The Freebytery must past upon the destrict convictions and qualifications of new coming into the Christian Ministry. ad 100 have unde it a point all these years to tell every condinate for appointment as an ordained Missionery, that he could not be applated until he had auticfactorily passed all the tests or emainstions of his Presbytery. If any surgisions arise with regard to him, they are reported to his Prepbytory in order that they may be investigated. That deep not arough the Boards from full responsibility. If they hear of anything that would disculify a ana they have a duty to take what they hear into account, but our Church door not refer to the home of Foreign Himt on Boards or Freedomou or Ministerial Salinf, the quastion of passing apon the doctrinal convictions and ministerial standing of the triained Ministers. I remumber years any whan these questions wore more alive thus they are today, and the shole is not came up, Sr. Jobert Massell ooth was still living and he and dr. Jm. . Farton were members and leafers of the Suraign Roord, and we feeed this whole quast on then with the view of all the possible contingencies of the fature, and those view and other wise and were countied and the shele aster was MAR HAY TOZY MANY. taken ander to the Squeral assaubly, and the assaubly laid down the rule that it s ald not one over to the Board the right to determine the doetrinal qualifications of its Hi jutry, But placed that sat ority absolutely in the hause of the Presbytories, and above them of the Synods and Comeral Assoubly. Now dill wer, her can you be sure that afterwards non do not drift away? Les may change thair minds. .ow can you be confident out on the bission Fields they may not love t wir early That is no easy problem to enswer, and it is, more willight one CONTINE AND? than you realize. Because a graat many of these non pass from under the jurisdiction of our home readyneries by the act of the General Assaulty when they go to There are a grast may trachyteries on these fields that belong these Sields.

to independent aburches like the re-byterian Uburch of india or of China, not related to our Coneral essenbly, and although the judgment of many of us was against it, and ay can strongly against it, nevertheless, the General essenbly has advised there ordained men to connect themselves with the Presbyterias on the Fields to which they go. I may be erong but I think that course tands to delay the development of our native churches. I think it confuces right lines in missionary administration. And I think it has tondency to separate these men from their relations with the how shurch as they sho ld not be separated. But, after all, it is more an academic than an actual problem because these dames of subsequent destrias! delinquency have not happened, except the few of which I have spoken, and these have been dealt with directly as they arare.

The missionaries are all amonable still to the "examply and ... ro is no body of man more legal to it and all that it represents.

If differences of interpretation of opinion do owne, my friends, I do not believe that the principle of exclusion and separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Rody of Christ, that establish extra Scriptural tests using in those tests words that are not found in the New Testament. By what right do we creat terriers with words that the New Testament. By what right do we creat terriers with words that the New Testament, itself, never uses? I do not believe in it because it puts the positive faith in a negative position, because it proposes a partison and divisive propagands and because it enlists busen organization in its more dangerous forms in the defence and claimed interpret of divine truth. I do not believe it is right to divide these show we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

and indeed it is the late to cope with them when they get to Chinz. Shey have to be dealt with much nearer home. For, after all, the foreign Missionary enterprise will be just a projection of the shareh at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very bust of the curch at home. But somer or later whatever is in the emarch at home will go abroad. That is the reason why what we have grown femiliar with here at home they are just beginning to find out in Chins. It seam upon up⁶gradually and alowly here that we have not realized so clearly what they are beginning to realize now all is a barst on the other side of the world.

I next to turn now to the third of the criticiane, namely that Sissionaries are not engaged in ovangelistic work, that is, they are not exclusively giving themselves to the oral proclamation of Christlanity, but that a greatenary of them are turning aside as described by Wr. Jaffray in his aditorials in the enday School Times last fall, when he wrote "stan has encounded in popularizing some modern missionery work, placing it on a semi-secolar, semi-semicational, semi-philasthropical hasis and largely taking out of it the distinctive feature of bringing the Cospel mercage to the lost, perimbing scale of heathenizm."

Tr. Thomas does not attribute the sistionary schools sai hospitals and the feeding of the famine stricken and the resource of orphane and the healing of the sick and the opening of the eyes of the blind to satenic influence, but he does represent the missionaries as having turned aside from the direct preaching of the Cospel. I have here a news sheet sent out from the Moody Bible Institute, and there is a great deal in this that in very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticism of the missionaries in China -

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of a nervitian and a structure

"Dr. Briffith Thomas, in his alosing address, arrested attention especially with a statement of the canditions he found in China. "Bs said, in parts "These are Christian institutions where fifty

per cent of the teaching staif are non-Christians. That is risky. "-hangbai is the center of all the religious societies and the

headquarters of all the organizat uns; there are 284 minst enaries resident in Changhai and only four of them doing evangelistic work. "In Canton there are 1.0 missionaries, not one of them doing

evangelistic work.

In one Prophyterian mission there are fort,-air missionarise, and two of them angaged in symmetlistic work."

I may may I have been criticized, myself, for arging that there should be more direct evangelism in missions, just as I believe that there should be far more direct evangelism by individuals and groups and churches at home. I do still taink a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the innocurate representation of Dr. Thomas's statements. Let us examine these statements.-

Br. Thomas says of Shanghai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 204 missionaries resident in Shanghai and only four of them doing evangelistic work." Shat are the facts? Our own Presbyterian mission in Shanghai has at least six missionaries who are giving themselves only to evengelistic work. and as to the shale body, Sr. Soynton writes:

"Dr. Thomas is quoted as saying that there are 204 missionaries remident in "hanghai and only four of them are doing evangeliatic work. As thestatement does not include a definition sither of a missionary or of evangeliatic work. It cannot be dealt with till this field is cluar. "Shat is a missionary? If any regular employee of a missionary

society is a missionary. Then the figure is much too maall for Shanghai. marrican societies slows, in 1918 amployed 355, of whom there were 187 married couples, 37 single new and 112 single women. The British missionarise were nearly as muserous. Is a wife a missionary? If an evangelist is a missionary when he presches and teaches but consets to be when he makes up his accounts, and builds his hear, or attends committee meetings, how much of a missionary is he? If a ledy goes out burning with missionary such and sladowers that the largest service she can remaker the kingdom is to relieve some busy man or women of routing clorical dubies which are wearing out the body and distroas the soul, emabling that man or women to down be himself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the dector who operates and prescribes a missionary, and the mires whose patient watenfulness brings the patient through not a missionary, or where does the line begin to be drawa?

"hat is the makare of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Socalgs Mible Society, the Mational Bible society of Society, not one of these sum or women is employed to do stangeli the oark, but their work is vital to evangelisal Christianity in Chime. Here is the administrative staff of the Chime Inland Mission, exceeding thirty people. The Chima Inland Mission, theoretically, at least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members empage in preaching and teaching outside their office hours, and they enter notively into cortain forms of emerch life in Changhai.

"The solident evangelistic work being done in him today, in my judgment, both in changhei and claushare, is being in institutions, most of which carry on a diversified work, with w rhors who are sore or less specialized, but none of them angaged unclusively in evangelistic work in the sense that they do nothing but teach and preach the guspel by word of In spite of havy administrative duties it is as opinion that not TRAFTS Lin. . less than one-wird of the energy of the sincipacry body in hanghai must be considered as even elistic with reference to the changhal field and more that a third of it evengelistic as related to the field optaids "kanning. on like Bishop Bachford are escentially evengelistic even when engaged in missionary administration and their labors find their immediate fruits in the inistrations of other man. Even a statistical secretary, to bring it home to syzelf, has overgelistic opportunities every neek which I treat I have not usinly acqueted. The business shawpor of the school for american children is contributing to the efficiency of the man and comen two hundred miles away who has compited his chiltren to the choul and one has been fread to give worm of his or her and time to "direct evaluation effort." sitions the advestor to conserve, in these days "purely avangelistic work" would not make much progress in building up a strong, indigenous Chinese leadership. The China Inland Mission at last reports to hand had about es partors among the Chinese for a church of over 30,000 membership, a partial result of a 'purely evengelistic policy'.

"If Sr. Griffith Thomse asserts that there are 100 misricaaries in Santon, not one of which is doing evangelistic work he has been hisinformed. Following are names of mom realding in Canton, and angaged exclusively in evangelistic work: E. S. Salline, A. J. Fixher, C. Miller, A. J. Fulton, J. Lake, H. Burkwall; C. Helson; Swedish Mission, one man; also 4, A. Fratt residing one hear's distance from Santon, W.Mawson, fotal, 10

These man krevel long distances yearly, and under their londership are more than 150 Thinney preachers and colporteurs. By aid and guidance of these man, is seeperation with their Thinnes preachers nore than 1000 villagers are reached yearly, and many tene of t consude of percans reached with the Cospel. Zargely under direction and guidance of num agaged essincively in evangelistic work a longe ant side was erasted in "enton some months ago, and meetings were conducted entirely by Thinnes preachers and evangelists. Meetings were held takes a day for ion days, and each meeting at word by aure than 5000 persons. And than 10000 persons heard the Cospel, and 2000 signed eards maying they had denided to begins Universion. Some than 1000 were argenized into Tible Charses, and at one communion service in one charch 110 persons were hearts."

With one excepti a every professor in the Union sheelogical College had been engaged exclusively in sympolistic work before extering upon their dution as instructors, some of them for the guers, and one for more so guers.

These instructors have been carefully shown by their respective issions and Hoards, and have the approval of a budy of superished man who are directors of that Wheological College.

"By their fruits yo shall now them", and the \$50,000 converta,

and thereasts of churches and chapels are unanswerable ovidence of the self-marificing work curried on by evangelists, educational and medical egencies. 'And whereanto we have already attained by that same rule lot us walk.'"

or. Themas says - "in one Freehyterian mission there are forty-viz missionsvies, and two of them engaged in evengelistic work." There is not one Prophyterian mission in think of which this is true.

ind, after all, test the Missions in China by results. Ad the methods which the missionsries are using they have been led to by their own judgment and they are propared to have them corntinized and tested both as to their principle and as to their results. Try them first by their results. The most exclusively evangulistic Mission in China is the China Inland Mission and it and our own Fresbyterion Missions are the two largest missions in Uning. The China Inland Miasion has 760 nombers and 316 assectation, or 1981 in all. ... have in all 406. Scending to the recent survey statistics 67% of the China Inland Mission are called exangelistic corkers and 40% of mires 20% of the China Inland Minutan educational, and 48% of ours; 4% of the Chins Island Mission medical, 11% of ours. Now note the results. The China Inland Starion has BE ordeined Chiness preachers, on have 34. The Union Inland Mission has 48678 sommalcouts. Ith one half of their number of missionaries our Mission churches have 38650. The China Jaland Mission de have 28487. They have 127 widdle schools students has 13862 Sunday Scholage. and so have 1866. I respect greatly the China Inland Mission and an making no invidious comperison but an only trying to meat the implications of misloading Evopitals and schools are fruitful evangelistic agenaise and those eritidian. missions have produced the trained Chinese leaders which have maintained the training institutions. Here is a letter from Lowry Lavis, is charge of the Sasking lick behool of the wouthern Prestyteries Mission-

"In col bists the SOth analyersery of the Mashing High School Seconder S7th. One twosand students have studies in the school. The ordered men in the newly erseted Haubing Presbytery are graduates (or Second atudents) of our school. The achool leads the theosends of Hashing city students in campaigns for femine relief, scattation, moral uplift, and in winning souls for Christ.

The volunteer Sand of 17 members supplies workers for Slik different preaching places.

One hundred sixty eight of our students sarry posket lesiscents supplied by the defaille dehaol, Chattanooga, Taumatow, and form the largest Focket restauent longue in sule (as far as we have any statistics.)

Hecently one of my bible students in discussing purity and Christ's power wrote the following: "So I buliave and depend in Jeans Christ as my best Friend and Lord, and daily ank Him to give as might to compare impurity. I so doing these things for I hope to be a sir Calabad."

I teach the bays that Tennyson got his idea of Sir Calabad from Christ aldne."

Three weeks inter on January 14, 1921, Mr. Juris wrotet

"About one south age a small band of students and backwars made a surmant together to pray daily in the early worming for a special outpouring of the Holy "pirit upon the students of backing High tensol. his praying band continued to increase in makers and enthusiass. Thus properation was and for the coming of a r. Thus, Thinuse Sational tudent secretary of the Y.H.C.S. He is a product of the China inland ission of anchow, and a model young man. He believes in prayer and is filled with the spirit. His addresses were most powerful. you the little boys sat for more t an an hour at a time on hard benches littening with eyes wide open. At length one norming, after several days of prayer and preaching, a direct appeal for Christ was made. Of NO A IV S students declared for Christ. Of these 4b have been formed into two special an virere classes with a view to beptism within this month. In all the history of the school this is the most powerful outpouring of God's grade. There remain new only a fee dozen pupils out of AD who have not declared for Christ.

Over 200 of these are now members of the Pocket Seviewent League."

But lot us go back of this to the principles. Shat is it to preach Christ? It is not necessarily presching Christ and the Gospal merely to any "Christ" or the words that to you and so might convey the Gospal. These words have no meaning to most of the people to show the missionaries have gons. They do not know what the love of Christ is until we show t as that love incornabed is a men in whom Christ is visibly loving men. That is the only way they will know what it is. Many of these people are kindergarten people. You have to talk a them by deed and wet. That is the only way to get the meaning into the language. There are no words in which to express the great Christian idean in over lands. It takes years to create these words by living into them before the ayes of the people the content of Christian reality, and only U as are these words wall emanters in which to express erally the Christian Cospel to zera.

and slop how oun the true Christian spirit in nom fail to come out in loting Therefore, you will find the best evangelists are those who do not forget to do good and phase what they have with others. Or. Navius was one of the gruntest missionery ovengeliets in chime. His little book on "bothods of vengolius" was one of the most influential missionary bould ever published. But when you go to China you find that or. Nevius is not only remembered by the churches he founded, bas all over Berthern China you will find his fruits and the orchards which came Re brought from America the best grapes, fruit trees, peach treas, opple trees, and planted them in his garden and offered shouts to way one who would take then, and ell over Morthern Thins tuday there are communds growing the best fruit as the result of Mr. Mevine's work. Then there is Mr. Swellen. He grew up on a farm in Ohio and want to Korea and gave himnelf to evangelistic work, but he planted his srahards too and brought in his good whis fruit and when I are there lest his associates were joking him because the Japanese had given him many metals for the best fruit which had been profined and which he had displayed at their fairs. and all the time be was as true on exangelistic missionary as could be found. is our friend Charles Sustan, Chairman of the Assaubly's readalistic Conmittee. Robody is going to suspect him of lack of evengelistic conviction. And he generously gives his money to equip hr. Slater with good chickens to improve the stock of e lokens in the villages in Sorthern Ludia. There was John H. Converse. Solvdy ever ensyscied him of look of evangelistic sympathy. where did he put his meney? He built our College in mexico, I remander his coming with his theusands to be put in schools and mission buildings and in schoestinnal institutions to train awa to preach the wought saving their own people. Is medical work illegitimate because wan are not always distinctly spacking orally the words of the Gospel? ar.Jaffrey says atan has popularized it. But is or. reliens not truly representing Christ when he gathers on his island in the on nam river the lapers of Herthern -isa to steep leprosp out of that nation? I have at one the silver be tissel bowl he let us hold when he gathered all the lepers together one day for a commuten service at which the last non Christian leper was baptized, so that every non and woman leper in the village was in the Christian shurch. Shy did they nome in and has? Rocames the Madical Missionary west to thus, gathered than in and revealed Christ to them by loving human service. I am not willing to servender the ideal of

of social service to any group that does not share with me my fundamental "brietian convictions. I believe these fundamental Christian convictions are the roots from which all this bind of vervice naturally group.

but when own any that we must go back to the example of the primitive missiomeries whe did not coak to mould society with to is kind of service, who devoted therealves exclusively to the oral proclamation of the truth of the Coupel, my answer is, that such counsel springe from utter ignorance. I gathered my testimony jet a little mile ago of the great founders of the British and a ricon Missians, gain, back to David Treinerd, -annal J. -ills, Measiram Judson, alter Louris. Joraminh worth, founders of "marices Missions, bask to Manry Venn, perhaps the greatest odern Missionery stabourn to have bad, william Carey, elexander wall, and the foun ers of the fritich Mostone, and, gontleman, morever they touched life they gave lavishly of what "hrist had given then, all he had given thus. shen some one sent money to leved Brainerd for evangelistic work, what do you think he all with the wrote back to the damars and asked then whether he light east; it, or at 227 least a part of it, for the discharge of debts of his indiane, escuric, their lands so there sight be no entenglament to hinder their settlement. He notes with loy the moral and eveloi offects of the Compel, the reformation of external manners and the renovation of life. He aided the ladians in their search for botter farming Lunda. "The design" be writes, "of their dettling time in a tody, and multiv ting their lands, of which they have done very little in their pages state. aing of such necessity and importance to their religious interests, as well as vurially comfort. I then he proper to sail them together, and show i em the daty of indering with faithfulness and industry, and thet they must not now 'be slothful in business," as they had ever yoon in their pages state. I andsavored to press the importance of their bains laborions, diligent and vigorous in the proseaution of their business; especially as the present juncture, the season of pleating "sing nos near, in order to their being in a copacity of living together and enjoying the sease of grace and instruct on. Deving given them direct one for their work, which they very much wanted, as well as for their bub viour in divers respects, i explained, cours, and andrever of to incultate upon show really first, common metre. sr. .mates' voruzon."

In July 21, 1845, he writes is his journal, "Yook onre of my people's secular business and was not a little energised with it. And none degree of composure and confort in secret retirement." All his longing was for heaven, and mean tile. "I do noastilts for prometing the interest of religion, and he scale of artic in persons." I save scale was his one concaring thematt. Not he about his infines has to clear their lands and raise t air crops, and he bare their excanatio bureans and sought to heach them the principle of unity is a heir bricks.

That has been the spirit of the missionary enter side from the first d y to now. hat is every plistic work? he di the addy overgelistic work in your lif. hick back and see. I s it als yo as ave alist or no it a friend are nothers. I thing that mine on rise must pet in words the compel of "brief and that we ned a larger trat in direct and presching, but if they do not do name? In boside th t, their work is going to be influentive. Such rooms will be mannin loss serve as they are attand with living sympathy. of flesh and blood, iract as, creating, helping men. I thing that we may justly say in their work if the r. nomes, "show we pour faith eithert year works and our "iscinaries in thing will be the first of the by the in works and our "iscinaries in thing will be you that fith by the in works and our "iscinaries in

evengelical Christians and my associate, Dr. Drevn, has stated our principle of action -

in ant are of the Churc , the line must be clearly drawn between those who believe in a supernatural religion and these who de zet, between these who believe that the Athle is the ord of "od and these who regard it as merely a human took, between these who warship Christ as the divine anyiour of the world and these who are in only as the cast man that over lived. These cleavages are too wide and deep for any possible bridging."

Whis is not wranged concession any more t on it was wrong to adopt a conconvive" principle in forming the Mible Union of Thins of which Nr. W such told you. That union left out sume things for the sake of unity. I could now suveral with trathe which would have shaken that unity. Whit much can be conceded when non are true to what is fundamental. and what is the fundamental thing? The New Testasent tells us plainly. "Other foundation can no can lay, then that is laid, which is Jeaus Christ."

You will ask up, is avorything then antisfactory? No, it is not, and 1 Haven't glochod to inge over. There is no windom or right in glossing bilings over. The trath is the only thing that it is only or right to work by, and I have been trying to tell you gestleum the truth here theight. Thiss are not estimatery. have in the world are they? I wish many things were different in the Foreign alssionary work. But I am a great doal more afraid of the future them the present. things are far better out in think in the missions than they are here at home. . Have a far pressur body, of strong and faithful and afficient new and somen there then we have get here at hous. I am envious about the fatare, as to whether the fountains of the missionary sutives are going to dry up in the days tocome, whether the great convictions that side produced the sizatomory enterprise, and alone can enstain it, are going to live on. I believe they are, but I think we have a great st uggle lying shead of us, and I will tell you, gentlemen, whuse the tattle-field It is too late when your same come to Presbytery. Your problem lice for 1145. back of that. It live, for one wing, in our emerican education, our schools and colleges and universities. . . s have many universities have whole while philesophical faculty is teaching a purely monhanistic view of the universe. How long are pon soing to keep the Christian religion alive if that kind of influence pervades coviety and cuts the very foundst one from under say experimental faith? That is above in part, our problem lies. You can not colve it by calling namer. You can sail solve it by relating up teachers who believe what you and I believe is the trath, and who can cope with the sen who do not believe so. . . or are never going to get this thing thanged in the colleges and universities by opposing or reviling. It has to be done constructively. Here are we raising up inside the Unristing smuch the believing scholers, the men who know? That is one or problems. And I do not believe we have an againcy in our Charch today that mode our backing aure than our Board of amont on, with all the responsibilities lying upon it. and the problem is far rester than we have as get understand. This is a part of the battle-ground. and s part of it is in our ban hands. Int of how many of your house have young and gone into t a Ministry, into the Foreign Dienton Field? Shut is a protity searching tost to bring huns to us. Let us besere of what we say shout other homes, out of which the boys and girls are going, holding, p.rhaps, views that are not exactly curv, if ve are not sending our our some and daughters. the problem in part, is there.

Fut i tall you, gentleman, it is measure still, It is right here in our can hearts. Can you build a micalonary enterprise on the kind of hearts that we will in this room have tonight? Can you build it on the passibility of wook happenings as are concerning us now? Can it be dons? are as curselves the absolutely tore man of Cartest 1 not us and theanship of termine to the test and anno endel words. ' for hour best t are are the kinds of moderains. demagy we believe the bible to be the only infallible rule of faith and practice. here is a sederaism is interpreting the Bi lo as a rule of faith, but there is a no loss dangerous maderaism in interpreting the Lible as a rule of practice. I have board sums men she were very particular about the Sible as a rule of faith, who throw stronge glosses over some of the things the for testament has to say regarding the chiracter like these? I do not say, lot Sr. Thomas take these words home to blauchf. I de nat say, Gr. Kensedy, you should take then home to yourself. I say to you man, and to myself, webert Speer, you take these words have to yourself. And I do so tonight with brankling and fear. AUGUS THE THE WE WE WE AND ALL ARE THE AUGUST ANALIA, OF THE ARABE ARA MAY BARA THE ALA VILL I AR THA ARABE THE ARA ARA THE ARA ARABE AND A THE ARABE A o at 1 ... "T and the very reader the set of Lor and while the sold of the and a state a state of the the take of t , which ar warden , stars while while the star of the star and the is the star of the 2 . Soft soft I produce to a los subs. To Int in share a star with , To In an alor , T TE REFERRE COLESCO, TE AREL MEUN CAME DE TERIA STOLTA. O MET AND & CANA OF and a filler of sufficient a state the second second and a sufficient to second s y. 17 s ina c.a c.a. sing yat. suin sain sain a sain. Ny Kain All : : . .. The fit . All, now more suful still. These are searching words for us all. nor ny state and a colle lorg, lorge, of all a state the state of the very ye D'S , LIRL, LIRL, LATA ON HAR . MAPHINELS IN THE REPORT OF SAME AND AN THE SAME AND AN THE SAME OF STATE An . 'I N'A'P I'E AA. I BPA'N SLEER X A.

These are penetrating words. May us be ready to next the heat of them in the day of judgment as these man and somen ean most it who are serving Christ to-day, not for a summer holiday, but just in and your out, in famine and flood. often is separation from children, and in sickness and lessliness endulanderstanding. in China. ADAL', OF MR. ADELATT. 27 FU DIFIC FRE PRESEVEN I & COTAL URION, BELIVE - Stations UNION, PEISAD LINE, JUNA., MARCH MER, 1921 (noviewd and colorydd by some queintions und contennets fer with there and not time in the spoken address)

T. B. AND GER REALINE REEL IN CREEKE THAT THE STR. T. M.

Mr. Freddent and Contleman, I thank you very mich for this The of Latte opportunity which the instaindatness of this Union has so promptly provided for a statement in defense of the missionery body in China. I suppose that this is the first time in the history of this baien that such a defense has been decad necessary. By mind yous book by way of contrast to that I think was the first mosting of the Union at which I was over invited to speak, many years ago, when the Union mot in the Bullitt Building. The other speaker of the evening was to late Col. Charles Danky, who had been for many years American Minister in China, appointed under one administration and retained under others of varying political complexions. There was far and in the world outside of the sizeionary body, itself, who knew Chine and the missionary group in Obias as well av he. No wood his own life to the skill of an old modical alauiomary. Dr. Marr of Canton. He spoke that evening of what he, himself, know. after he had apoken. It was not mederbary that any one chould add a word, least of all in defense of our missionary representatives in Ohima. In fast, he spoke so long there wasn't a chester to add a word, for some of you may remainer he speke for two full hours, and I had a chance to speak for only three or four sinctes at the one. A for more minites than that will be measury, this evening.

Perhaps, it is well that some weeks have passed since the address of "r. Thomse on Jenuary 17, 1921, which we all have in our minds. We can now temperately try to draw from it whatever good there may be in it for us all and for the cause. Also, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were sen in this group and wave overheard at the and of that meeting saying to she another as they were going cut, "Well, we will never give another detler to foreign missions." That sort of result is avil in itself and an evil to the men who are subable of it. I have a letter here also that new to Mass Hodge, Frezident of the Temen's Doard of Foreign Missione, from one of the Seman's Misst energy decistics in this dity. It is pathetically illustrative:

"as, the "omen's Missionary Depisty, decided at our samual meeting that we could no longer give our gifts through the Boards of the Church. Se feel, in view of the facts published in the Freebyterian and the cunday School Simos of Feb. B and 12 reparting the sending of missionaries to the foreign fields who dony all that we hold true and secred, that we would be false to our Lord and Savieur if we helped to support these workers.

to know that there are many tras missionaries sent out from our beards and it is with the despect regret that we have had to take this step."

precisely what the charges were with which it would be possible to deal, and to which, oppygerid whith at these and any destant the service reprised the destants to discover of the indicate the fine the the disclosule of the the second of the second o clustric condic training and that the further in the sounds sold will be the sound of a sold of the sold of the sound of t

'shat line of conduct should be adopted by Electonary Societies in order to obviate the dangers, which may be apprehended from the agitation moong their friendsor agents, or those controversies which have recently been moved in the Christian Church?"

All this sounds very modern, yet this was mearly one bundred years ago.

I appreciate your kindness in inviting we to make this statument here this I am glad I was one of the group to to invited, although the judgments evening. of those with whom I work and their convictions in all that is fundamental are identical with my own. I have no quarrel with the doctrinal views set forth in the address ands here two months ago. So far as those views rest on the fer Testament I believe them all. I accept every word of the New Testament on these points. My only disagreement with part of what was said or implied was because I believe it is not in accord with the New Testament, and I wish the friend who made that address were more familiar with our Confession of Joith. There are two great atterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or separation of group from group of use all of whom are in Christ.

I agree that we should lay suide in our consideration of this matter what has been suid in or out of prejudice with regard to the provillemial view of our Lord's Second Coulng. The word does not occur in the New Testement. A grant many of the issues it raises are not there. The teaching of the New Yestament, however, ige perfectly clear, that this same Janus who was taken up from us into Beaven will come again in like monner as He wont away, and that wen are always to be on the watch for His coming. That seems to me to be the unquestionable teaching of the New Testament, and I secept it as everything else in that Testament without equivacation or husitation or abstement of any sort unatsouver. Cur views on this question have more relevance than Dr. Thomas allows but I am ready with his to leave this matter out of account in this discussion.

That we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disadvantage in dealing with them because I did not hear them. The Fra bytery of Whiledelphie asked Mr. Thomas to write out his address for the Board, but he has not done so. . . a have been referred by Dr. Thomas to his article in the Preabyterian, and to two editorials in the Sunday School Times, which I have read through with the greatest cure to find out precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unhesitating answer, but it is difficult to discover them. It is clearly declared that there is a modernist tundency on the part of some minstomeries in Ching - but of just what that means there areas to be no definite declaration that I could find in the statements of mr. Thomas. The clearest explanation of all is what we find in a straightforward way by r. sensedy in an aster editorial in the Presbyterian.

"For some time there have been intimations that rationalism and naturalism have been insinuating themselves into the foreign missions of the evangelical churches. These rumors have become more and more actions and definite. It was represented that the teachers of this destructivism are missionaries sent out by the respective boards. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and men must look to their own reason and to their religious conscioueness. They deny or fignore the deity of Christ, his vicarious atonement and his bodily "resurrection."

These are clear statements with which one can deal.

Dr. Themas's own statement is not so explicit. I can not find any specific declaration of his that the missioneries in China disbelieve in the inspiration of the Bible and in the deity of Christ and His atonement and resurrection. His article in the Presbyterian of February 10 states that one party of the missionaries in China is "decidedly affected by higher critician and modernism," that "the fundamental question at issue in China is the same as it here at home, the trustworthiness and divine authority of the Word of God, end, as it is well known, the view held of the Bible necessarily affects the mature of the message delivered to the Chinese, because our attitude to Scripture dominates our conception of the gospel.

"The trouble in China is largely due to two causes, which are probably connected. The first of these is a tendency among/Missionaries to concession, in the endeavor to find points of agreement between Christianity and Buddhism.....

"The other cause of trouble is the theological postion of many of the men sent out from certain seminaries in America."

But there is no explicit statement that these men deny the inspiration of the Bible, the deity of Christ, the vicarious atonement and the bodily resurrection. Perhaps his spoken address made this statement and is reflected in the Presbyterian's Easter editorial. I cannot say but I do know that you will want an answer to the statement in any case. This answer I shall give, first to the idea that the missionary body as a whole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trusted, and then I wish speak of Dr. Thomas's two further criticisms of the neglect of evangelistic work and of the concessive and compromising character of union missionary effort.

First, however, a word as to the missionary attitude to Buddhism. A8 a matter of fact it is Confudianism and the right attitude to it which has been the real problem, but the problem is not one of concession. It is as Dr. H. Clay Trambull used to show us a problem of common ground to start from. What we need is more men with the skill to find these meeting points from which to lead the Chinese on. I wish we had more men with the skill of Dr. Walter Lowrie in doing this. Dr. Lowrie was born in China, he is as loyal as any one in this room in deepest truth to all that is most secred and fundamental in our convictions, and his skill in preaching Christ to the Chinese Confucianists is the wonder and despair of all. I heard him at the Conference of our Missionaries last June telling of his method of approach and one of the other Chinese missionaries there walked away from the meeting with me uttering his longing to be able to build as Dr. Lowrie did on what he could find in Chinese hearts. We are dealing with men at another pole of human thinking from ourselves, and we have to find, just as our Lord found, just as St. Paul found, somewhere a point where we can meet and touch them, and lead them on from that to the treasures , they have not got and that we have in Christ.

Letting that pass, what is the attitude of mind of the grat body of missionaries of all denominations, not our own alone, in China on the doctrinal convictions of Christianity? Well, there are extremes at either end. There are, it is said, some theological radicals at the one end. And, at the other end, there is a group one would not call them Plymouth Brethren, but that would describe them best to the minds of most of you - who represent at that and just as extreme a view as the other men represent at the other end. And in between there is a great body of man and women of all our Missions in China as true, as faithful, as evengelical as any body of Christians anywhere in the world. Dr. Thomas has told you of the Bibel Union in China and the convictions which it holds, Dr. Watson M. Hayes immediately on his return to China last autumn wrote me of it and said of the statement of its views: The enclosed, I believe, represents not merely the ideas of our chief Chinese leaders but the great majority of the mission body in China as well." I wrote to a few of the missionaries who are now at home on furlough about Dr. Thomas's representations, asking if they would mind stating frankly just what their convictions were on this point. Let me read some sentences from their letters :-

Dr. A. A. Fulton, for 37 years in South China writes:

"As to the criticisms upon the missionaries in Ohina that there were very harge bodies of them that were modernists and unevangelical, I can only say that I can not speak for other parts of China, but in Canton I feel sure we have as fine a body of spiritually minded missionaries as may be found in sny part of the world. Just what particular theological view each and every man and woman may hold I do not know, but that any one of them is a person to whom the term unevangelical may be applied I do not believe."

The Rev. F. W. Bible for 15 years in Central China writes:

"Dr. Thomas's statement charging the missionaries with being 'Modernist and unevangelical in their religious views'is dependent in part upon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintance among missionaries through the Yangtse Valley and North China. I have a pretty large acquaintance among Presbyterian Ministers throughout the United States.

In my judgment any definition of modernism or uncoangelical religious views would find a smaller proportion of Protestant missionaries in China coming under the ban which Dr. Thomas's phrase implies than would be the case if the same definition were applied to Presbyterian ministers in the United States.

Expressing a judgment positively, I would say that I think the overwhelming majority of missionaries in China are sound and evangelical in their views. There are, of course, a few men with radical views who obtrude their views rather markedly upon the public but such men are rare, and the judgment of the missionary body as a whole based upon these cases is markedly unfair."

The Rev. E. C. Lobenstine for 23 years in Central China writes:

"You and those who know the missionary body best will agree with me when I say that the missionary body as a whole is thoroughly loyal to the fundamentals of our Christian faith, namely, faith in the God revealed by Jesus Christ, in the deity of Christ, His atonement for sin, His resurrection and the presence of God through His Holy Spirit in the lives of men. There may be those who doubt these fundamental doctrines, but I have not met them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Divine Lord and Saviour of men burns brightly in the hearts of all. Mr. C. L. Poynton, . tatistical -enrotory of the China Continuation Committee erites:

"If a man is grangelical is character was holds to the divine couchy and personal heroship of Jems Thrist, who centers his message around the personality of Christ and his revelation of the laws of God for a similar and suffaring world, and who is willing to be all things to all son if he may by all means mave some, then there are few of the present missionary body who are strongly evangelisal. They hold to the position that God mus in Christ revealing himself to the world, and reconciling the world unto Dimcelf.

I as juclous for the reputation of my minsionery brothrom, as well as for their intellectual integrity. It has been my privilage to know a very large properties of this missionary body faring the past fifteen pears, and my personal actualstance extends to mearly ball of all their masher in China. As a slame they are not excelled in their devotion to the person of thrist and to the proclamation of his Coopel. They have devoted their lives to His service in the spirit of sectifies."

and r. Transmit who was with Sr. Themas in his brief visit to Chine and who has joined him in his statements, at the same time clearly declares, "I have no chadew of doubt that the minsionary body as a body or group of Christ and is probably on a higher plane spiritually, and counder in dostrias, and truer in devotion and more experend is corrise, then any general body or gr up of Christ and on earth today. That meets no argument enough any themalities group of Christ on son."

- with testimutate can be multiplied indefinitely. That the missionaries in this believe, however, they have themselves declared in the statement adopted then they gethered a 7 m years ago at their last great Conference in Changhei. This was the statement they agreed upon:

"That this Conference manniancely holds the conjuteres of the old and her astemant as the sepreme standard of faith and provide and holds firmly the primitive spectalic faith. Further, adknowledging the specias' Greed, and the Morane Greed as substantially sepressing the fusions stal dustrings of the Marint as faith, the Conference does not adopt any greed as a basis of Church Unity, and Leeves conference does not adopt any greed as a basis of Church Unity, and Leeves conference does not adopt any greed as a basis of Church Unity, and Leeves conference does not adopt any greed as a basis of Church Unity, and Leeves conference does not adopt any greed as a basis of Church Unity, and Leeves conference does not adopt any greed as a basis of Church Unity, and Leeves conference as already one body in Christ, teaching one may of starmal life, and celling and into one holy fellowskip; and as one in regard to the prest body of destrine of the Christian faith; one in our teaching as to the love of God the Pather, God the don, and dod the only dassty in our teatimony as to sin and selvation, and our homage to the ivine and only Reduce r of ment one in our cell to the parity of the Christian life, and in our vitages to the splexitors of the Christian pape.

" a frackly recognize that we differ as to methods of administration and church government. But we units in holding that these differences do not invalidate the constitue of our real builty in our s muon situate to the Seepel of the grape of God.

"That in plantin the Burch of Christ on Chinese soil, we desire only to plant one chure : under the sole control of the Lord Jesus Christ, geverned by the ord of the living the and led by Ris guiding spirit."

hen have different ways of stating these t ingu just as you have in this restatory of "biladelphis, just as we had in the old and daw fe bol Freed, tering hurshes. The two same is easy together, but they carried dwar into the Units "bareb those two shudes of visuppints and temperatures of mints. • have them still here in this very sit. On all the them accour you go, but i say, in all how sty, and with an ou we the ing of that the further re, that i belies the dy of thristing instantion in him represents a summand standard we will and an wolld hristian faith than you will find in y corresponding body of hristian contains anywhere else in the world.

If by mederalan in China's our ingly it is meant that any far a manner of mix operion, or, as for as I personally have tons, any of tom at all, a vocarie from the vargetiget convictions and life I do not believe it and is. If it is not that same of them within the bounds of their convictions inter rot them differently from the way you as a could interpret them, as doubt that is trans. Arminians and alvinists differ wirely in their interpretations; likewise or rises a and arreasanterians. Ind there are no doubt interpretations a'road in hime as lore what no could deplore and there are no doubt interpretations of read in these as lore what the rear no attractions of the are nonflicts of tendencies tore as here, but they do not ears at attraction of the are bounded to the tore as here, but they do not ears at attractions of the state of the issues of the set are poly in Mins.

in the cound place, regarding our can people, I have read all the attacements with vory great gars to find out whether englady shar, od our . respiration irriganties with discollaring in the fills or the lafty of circles, or in the vicariant towards or in the hodily resurred on of our sord. I could not find anythere is the articles t with "r. Thusan has referred as, or in any other at take the the hest of any direct charge chaluserer that may "reclytorian timismary isbuil yes ony of the e grant nuterions, and I do not builders that there is one of them that d on. 1 312 will remember that when a me years ago x. .. ilbur ha men vi feel the issian field and a de part gamer 1 of temperate regarding the sirculation of 1 r fresh give 1 views, he gladly mat the Manra of Pavaign discions and explicitly stated that he have of not one of mir orn micelimerics to a make statements would apply. If there is and t when they do, we should know it, and if any body out guide no to that see. to a three, weary thing will be done that needs to be done to de 1 with that eithe tin. The our was missioneries by a saver lating whet, my of their are on or a lot raise only at the trivel to griss only at to eldid and at the lot a funiamental teliers. They we all in rawb, taries to when we the field or and members of respective at h mo. shy vital d linculary of dontrine on the field would be basen and it will be doult with directly and will be reported when any one has a of it, & the resistory in the set a of ony his clovery while connection is pore . 18 mos in "him. r. wo ris is at the head of our insis s in him. It is his bestmans to provel throw. All the footoon, man rring with every issigancy. I have talked to his intimation on an an an an indianal of the tailand the tailant to finds grouping into him, but a data he find , be told . infinitely strate a t home. "at "r. Lourie has naver intim ted that there is one of any readyterian boy in this who is not a loyal Christian bullever and sincers teacher of our rest or walfest apavietions. a I lask back over 11 or body of elector rice 1 11 lands for thirty sears, I as not 11 just fair and the broke & so reregime of these four and let it be had a himself. . of arold have Wet way . a a state theologic i got lose and has all aged those of the light it faws of s' lo t their faith is the wity of "hant, and will for of these and trought time. There are the sull on or time i did recall in sure that if it's years of reinflow ip with the no year. I foulou where any on on whill have drifted In m the rest convictions they los and that hel i on a set and set in the the f 1. . I do not more one the method of a be get stored to the out to the e do not know one of our on a s is unfalliful in these grast con-12 403 8 20. vi tim . If might y knows much we want to know and where they are. 12 In not it to by the shole by y and r suspected. and if there are one or the or three or a source and then on ay one knowe, ist us no of these. if, during to r, my day had neveral the give use we it bor the world to im of being di loyal and uspatrictic, what we ld have been denot ould you ast have demanded t a put on the clue th type of his man was the guilty save would you accure

that all the innerest wave guilty? Fould you brand the mode organization with distoyalty because concludy made a general charge but would not aparite the up youthouser individuals? I think dr. from was justified, in the latters which be wrate to br. Themas in acking if he know of any individual regarding when there was just grand for anapicion. The people who are responsible saraiy have a right to ask for the specific grounds on which general and averaging charges are ads, and to decoud the invess of individuals if they can be given. I say of our use people, with unhasitating confidence to-might, that while there are different chades of view among them,of necessity, for did they not go out from our own Freebytaries have, and you know the different shades of view among our have Freebytaries have, and you know the different shades of view among our have Freebytaries, and while they elsis their just freedom within our standards and formularion, we do not believe there is one missionary who is not an absolutely faithful, avergelical among

There is a problem in this just as here at here as to the limits of diversity of opinion and interpretation within the boundaries of der commution, or within the boundaries of wangelical thristianity. That is a problem which the there and toolds, which the Church is deviding by her deliverences and by her set al practice. Ind whetever devision the the shrape on this question is one part of her jurindiction will doubtions extend through it all. If the problem is our can sistions in this is more than this, if there are situationaries and problem is our can sistions in this is more than this, if there are situationaries and problem is no her problem of learning who such sistionaries are and tringing them home. Not is there one much sistionary in our force. I do not believe it. If there is he cought easily to be found and he certainly must be and will be.

Before I so on to the third out fourth withining of Sr. Thomas may I passes just a mount to appining appeals ly to the lars and are have the processes in this while matter are, who it is that determines whether an ordnined may seat to redered a an are guing at every block and which as an envelop field block and of the faith. The Ceneral examply iong and furthed that. It outs it could not lanve that consolant to 1to Stantonory Beards. What use the function of the Freebytaries of the Church to dovuming. The Treebytury must past upon the apotrical convictions and qualifications of non cosing into the Christian Ministry. 500 WW here ande it a point all these years to tell every condidate for appointment as an ordained Missionary, that he could not be ap sinted watil he had activized trily proved all the toole or enablantions of his frankfory. If may implicions write with regard to bim, they are reported to his Presbytery in order that they may be investigated. That does not example the Boards from full responsibility. If they beer of anything that would discuslify a man they have a daty to take what they hear into ane-out, but our thurch does not refer to the home of foreign Atam on Souris or freedmon or Ministerial Aslisf, the question of passing upon the dostrinal convictions and ministerial atmiding of the ordeland Ministers. I remumber years an when these questions were more tive than they are today, and the shole is not case up, ir. bebort densell boath was still living and he and ir. an. . anten were members and lauders of the Foreign Beard, and we found this whole make on then with the view of all the powerble contingencies of the fature, and these vice man new vory sing. In other wire as wore consulted and the whole astar and taken may to the " maral manufly, and the sumply laid down the sule that it a ald wat pass aver to the Heard the right to determine the destrict qualifications of its of intry, but placed that antiority absolutely in the number of the Prestyterids, and above them of the symods and Ceneral Assembly. You will note have com you be sure that afterwards and 60 ast drift away? Hen may change their minds. Sow can you be confident out on the incime Fiel a they may not love t wir parly ampristions? is no easy problem to ensure, and it is more ifficult one than you Welise. Second a grant many of these was pade from unger the jurisdigdion of our home realyteries by the act of the Sunsral Assaulty when they go to these fields. There are a great many restyteries on these fields that belong

to independent churches like the re byseries then reb of india or of China, not related to our Constal Assembly, and although the judgment of anny of us was against 10, and my out strongly against it, movertheless, the General Assembly has advised these ordained non to connect themselves with the Production on the Fiel a to which they go. I may be arong but I think that course tends to dalay the development of our native churches. I think it confluent right lines in missionary advinistration. and I think it has tendenay to reparate these new from their relations with the home church as they sho id not to separated. But, after all, it is more an mendomic than an actual problem because these dates of subsequent doublingtoney have not happened, except the few of which i have spoken, and topse have been dealt with directly as they arone.

The missioneries are all amenable still to the "evently and th re is no body of man more layal to it and all that it represents.

If differences of interpretation of spinion do some, my friends, I do not believe that the principle of exclusion and separation and division in the right principle by which to deal with them. Nuch less, to not up organizations that divide the body of Okrist, that establish extra Scriptural tests using in these tests words that are not found in the New Testament. By what right do we erect terriers with words that the New Testament. By what right do we erect terriers with words that the New Testament. By what right do not believe in it because it puts the New Testament, itself, never ness? I do not believe in it because it puts the positive fails in a megative position, because it proposes a partises and divisive propagands and because it callets human ergenization in its more dengerous forms in the defence and claimed interset of divine trath. I do not believe it is right to sivide these show we recognize as one body in Ghrist. I do not think that is the right may to cope with problems like these.

and indeed it is the late is cope with them shen they get to Thime. Now have to be dealt with such nearer home. For, after all, the foreign alexionary enterprise will be just a projection of the shurch at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the c work at home. But somer or later shetever is in the charm at home will go abread. That is the reason why what we have grown familiar with hare at home they are just beginning to find out in Thins. It can upon up⁶Fradually and alowly here that we have not realized we clearly shat they are beginning to realize now all is a Terst on the other wide of the world.

I want to turn now to the third of the criticises, namely that discloseries are not sugaged in overgelistic work, that is, they are not exclusively giving immserver to the oral provisestion of Christianity, but that a grattenay of them are turning aside as described by Mr. Jaffray in his aditorials in the canday behavi times inst fall, when he wrote " stan has unconsided in popularizing some modern misstomery work, playing it on a semi-secular, semi-sectional, anti-philanthropical basis and largely taking out of it the distinctive feature of bringing the Cospel message to the lost, perioding scale of heathenism."

F. Thumas does not attribute the similary schools and hospitals and the feeding of the famine strickes and the rescue of orphans and the healing of the sick and the spening of the eyes of the blind to saturic influence, but he does represent the missionaries as having termed saice from the direct preaching of the deepel. I have here a news sheet sent out from the doody hible institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticium of the missionaries in China -

an Pres.

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"r. Briffith Themes, in his closing address, arrested actuation especially with a statement of the conditions he found in Thina.

"He said, in perts "These are Christian institutions where fifty per cent of the teaching staf are non-Christians. That is risky.

"-hangkai is the center of all the religious societies and the headquarters of all the organizat unes there are 264 missionaries resident in Changhai and only four of them doing evangelistic work.

"In Conton there are 1.0 minutonaries, but one of them doing evanguitatic work.

in one Presbyterian mission there are forty-six missionarise, and two of these engaged in evalgelistic work."

I may may I have been criticized, myself, for orging that there should be more direct avangelian in missions, just as I believe that there should be far more direct avangelian by individuals and groups and churches at home. I do still taink a larger proportion of our Minsionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the innocurate representation of Dr. Themse's statements. Let us examine these statements.-

Dr. Thomse mays of Shanghai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 204 missionaries resident in Shanghai and only four of them doing evangelistic work." Shat are the facts? Our can Presbyterion mission in Shanghai has at lasst six missionaries who are giving themselves only to ovengelistic work. And as to the whole body, Mr. Boynion writes:

"Wr. Roomes is quoted as saying that there are 254 missionaries resident in -haughal and only four of them are doing syangelistic work. As theotetenaut does not include a definition sither of a missionary or of avangelistic work, it cannot be dealt with this field is cheer.

"ohat is a missionary? If any regular amployee of a missionary codicty is a missionary, then the figure is such too small for Changhai. emerican societies alune. in 1918 amployed 365, of whom there ward 107 married couples, 37 single and and 112 single same. The British similar wrise were nearly as memorous, . Is a wire a minefunery? If an evanguist to a advaionary then he pranches and teacher but ceases to be then he subte up his scorunts, and builds his how, or attends committee meetings, how anch of a missionary is he? If a lady goes out hurning with missionary roal and discovers that the largest service she one reader the kinghts is to relieve some busy man or women of routing elevical duties which are wearing but the body and distress the soil, making that can or women to devote bimself or herealf ultions interruption to a ministry of teaching or preacting, which is the missionary? Is the doctor who operator and preseribas a missionery, and the mores whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be draws?

"hat is the matere of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible -ociety, the British and Foreign Sible bodiety, the Hational Rible occety of -octland, not one of these sum or women is employed to do erangeli the owrk, but their work is vital to evangelized Christianity in Chine. Here is the administrative staff of the Chine Inland Mission, exceeding thirty people. The Chine Inland Mission, theoretically, at least, does no evangelistic work in Phanghai, yet they hald religious services constantly, their members angage in presching and teaching outside their office hours, and they enter actively into certain forms of oberah life in thenchai.

"The solidert avangelistic work being done in "hine today. in my judgment, both in baughet and clauchers, is building institutions, wont of which carry on a diversified work, with workers who are sore or less erevialized, but none of them engaged anchesively is evangelistic work in the e and that they do nothing but taken and great the topy to you of In spise of heavy administrative duties it is as opicion that not and a state of the second less than one-bird of the energy of the sivolonary body in hanghal must be considered as evangelistic with reference to the thankai field and nore that a third of it evenualistic as related to the field extended hanging. on like Blakep Beenford are exacticily even alistic even when engaged in missionery administration and their labors find their immediate fruits in the inistrutions of other and. Even a statistical accretary, to bring it home to avoil, has connelistic appartualizes avory work which I truct I have not undely assisted. The business manager of the newool for esserices children is contributing to the officiency of the ann and rough the hundred miles away who has some the his shill rea to the chool and who has been fread to give more of his or has own time to "direct evangelistic effort." without the uduator to compare, in these days "purely arongelistic work" would not make much programs in building up a warang, indigenous Chinese (the Union Inland Minuton at task reports to hand but about Londerah in. 23 partors among the Chinese for a shareh of over 30,000 mucharable, a partial remain of a "parely examplicite policy".

Or. Thomas anys of Sunton - "In Santon there are 100 missionaries, not one of them doing evengelistic work." That are the faste? Br. v. s. Fulton writes:

"If Sr. Griffith Thomas asserts that there are 150 mixe ionaries in Canton. not one of which is doing evengelistic work he has been hisinformed. Following are snow of som residing in Canton, and emgaged exclusively in evengelistic work: J. S. walling, A. J. Fisher, C. Miller, A. A. Sultan, J. Lake, S. Burkes Mp C. Esteen; woodish Sistian, one many time a, A. Fult residing one hour's distance from Conton, W.Mawson Total, 10

These was trevel long distances yearly, and under their leadership are more than 150 Chinese preachers and selpertours. By hid and guidance of these and, in ecoperation with their Chinese preachers more than 1000 willagers are reached yearly, and many tens of t twends of persons reached with the Sargel. Surgely under direction and widence of new engaged ecolusively in exangelistic work a lar s and whed and erouted in Canton come workle ago, and meetings were conducted entirely by Chinese pressners and econgelists. Meetings were hold twice a day for test days, and econ meeting atunded by more than 3.00 persons. here then 1000.0 persons heard the Gaspel, and 2000 signed word: baying they had decided to becase Christians. Sure than 1000 were expended into fible Gasees, and at was commution service in one ematch 116 persons ware beptizet."

with one eccepti a every professor in the Union Theological College and been engaged exclusively in exampliatic work before entering upon their dution as instructors, some of them for ten years, and one for more ap years.

These instructors have been carafully shown by their respective dissions and Boards, and have the approval of a body of experience non who are directors of that thesinginal College.

and thermals of churches and chapsis are manuscrable evidence of the cult-marificing work carried on by evangelists, educational and actival agentics. "And whoreanto we have already attained by that same rale let us walk."

.r. Themes says - "In one "readytarian mission there are forty-oir missionaries, and two of them saysged in evangelistic work." There is not one Prophyterian mission in Chine of which this is true.

ind, after all, that the Missions in China by results. and the mathodr which the missionsries are using they have been led to by their own judgment and they are prepared to have to an acrubinized and teated both up to their principle and so to their results. Try then first by their results. The most exclusively avanculiatio Mission in China is the China Inland Mission and it and our was Frenhyderian Missions are the two invest missions in Uning. The Ching Inland Mission has 765 monders and 316 accortation, or 1981 in all. a here in all 425. seconding to the meant marroy statistics 67% of the Coins inland Mission are called evengelistic corvers and 6. of ours; 20% of the Union Inland Mission educational. and 49% of verses 45 of the Thim Island Rission mained, 110 of vers. Now note the readity. The China inland Licelan has 32 ordeland Chinese presences, we have 34. The Caine Indend Mission has diers some icents. with one half of their austor of alsoloaries our dission churches have 36659. The China laland dission has 13522 Sunday Scholars. So have 22687. They have 127 -16th subsyle students and we have little. I reaches areasly the thing fuland at on and an making no invidious comperison but an only trying to most the implications of michaeling criticies. Resultate and senois are fraitfal stangelistic agentics and these minutony have produced the trained thiness leaders which have maintained the preining institutions. Have is a lating from Lawry avia, in charge of the Tanilas Risk addad of the addition to the leader addition

" a colemate the fifth antivorancy of the backing high rebol commber 17th. Ine t annual statests have statist in the school, the winined men in the newly protect Kashing Preckytary are graduates (or former students) of our school. The school loads the themsends of Kashing oity statests in passaigns for famine relief, scatterion, moral uplift, and in minuing souls for Skriet.

The relation Sand of 17 members supplies workers for alda different presching places.

Une hundred alkiy eight of our sindness corry probat Testaments supplied by the LoCallie chool, Chattanoga, Tennestee, and form the inrgast Tocket .estament League in tele (or far as we have any statistics.)

Amonthy can of my bible statute in dispacting purity and Unrist's power wrote the following: "to I believe and depend in James Christ as my rest Friend and Lard, and daily ark bin to give an might to compart impurity. I so doing these things for I hope to be a dir Calabad."

I teads the bays that Tanayson got his idea of oir Unlabad from " Unrist slone."

Whree would istem on Jennery 14, 1921, br. wwie wrotes

"about one south ago a small bend of students and tootasts made a caremant together to pray daily in the early marning for a special catpauring of the Hely Spirit upon the students of Suching High cabool. This praying band continues to impress in makers and enthusists. has preparation as ands for the coming of a r. Show, Chinase National tudent corstary of the 1. . C.s. he is a product of the China inland isolom of anchow, and a model young man. A ballarow in prayer and is filled with the spirit. His addresses sure must powerful. You the little bays set for more t an an hour at a time on hard beaches it toning with eyes wide open. At length one morning, after several days of prayer and promoting, a direct appeal for Christ was made. Of the second for Christ. Of those do have been formed into two appesist an aircre classes with a view to baption within this month. In all the history of the second this is the met powerful outpooring of God's grace. More remain new only a fee down pupils out of 80 one have not deelared for Christ.

Over 200 of these are now mathem of the Pocket Techenest League."

But let us go back of this to the principles. What is it to preach Christ? It is not necessarily preaching Christ and the Gaupel morely to any "Christ" or the words that to you and me might convey the Gaupel. These sords have no meaning to most of the people to what the missionaries have gons. They do not know what the love of Christ is until as show t one that love incernated in a man in show Christ is visibly loving mon. That is the only way they will know what it is. any of these people are kindergarten people. You have to talk to them by dead and not. That is the only way to get the meaning into the language. There are no words is which to express the grant Christian ideas in some lends. It takes years to create these words by living into them before the eyes of the people the context of Christian reality, and only then are these words welld constarts in which is express orally the Christian Gaupel to sen.

had also how one the tree Christian spirit in and full to some out in loving 推动在外望的特点 Therefore, you will find the best avangelists are these who do not forget to do good and abers what they bere with athurs. Ir. Narius wes one of the grantant mississury avangeliess in Chinas. His little book on "Setude of vangelies" say one of the nort influential minutonary books ever publiched. But when you go to China you find that Wr. Hevine is not only remembered by the churches he founded. bet all over Bortners Chine you will find his fraits and the orenards which case He brought from dowpice the boot grapes, fruit trees, punch trees. Inom him. apple trees, and planted thus in his garden and offered south to any one who would take them, and all over Sorthern Thins today there are orchards growing the best fruit as the result of "r. Hering's work. Then there is dr. waller. He gree up on a farm in this and want to Horan and gave himself to avangeliatic work, but he planted his wonderde too and brought in his good the fruit and when I out there is a second with a part of a second with grant of the second with the second and the for the bast fruit which had been produce: and shich he had displayed at their fairs. nd all the time he was as true on evangelistic alcologary as evald to found. Hare to our friend Charles Muston, Chairman of the Assaubly's syspecticite Canalitae. Hobody is going to support him of lask of evengelistic conviction. Ind he generously gives his money to equip Mr. later sith good which as to improve the shock of e labous in the villages in Northern India. There was John 2. Converse. Subody ever enqueted him of leak of erangelistic sympathy. here did he put his meney? De built our Sellage in oxice, I remember his coming with his throughd to be put in encours and mission buildings and in soussilanal institutions to train new to prouch the Compel among their som people. Is metterl work illegitimate because mon are not always distinctly speaking orally the words of the Soopel? Ar. Jeffrey says -aten has popularized it. But is in halpen not truly representing durist when he gathers on his island in the 's use river the lepers of forthern "iss to stamp inprosp out of that nation? I have at one the silver haptingal houl he let me hold when he gathered all the legere together one day for a commuten service at which the fast wer Christian legar was baytised, so thit every and and woman lapar in the village one in the Christian church. by did they even in and hear Personal the hedical Missionary west to t an, gathered them in and revealed Christ to them by loving human service. I am not villing to surrender the ide 1 of

of social cervice to any group that does not that o with me my fundamental "brietian convictions... I believe these fundamental Christian convictions are the roots from which all this kind of vervice externily grows.

ind when, cases any that we must go book to the arouple of the primitive missioneries who did not cosh to mould peckety with this hind of service, who devoted themselves exclusively to the oral proclamation of the truth of the coopel, my ansast in. that augh example typings from utlar importance. I gathered by testimum t at a little while ago of the great foundars of the British and "marinan missions. coing back to David Brainord, Jamuel J. - 111a, Manir a Judson, alter Sevrie, Jormish warts, familiers of "movies Mission, bask to Manry Tens, perhaps the greatest Wodern Minstannry chalassa vo have had, william Cover, Alexander will, and the founders of the Aritich Minetone, and, gentleman, wherever they touched life they maye levisily of what what is had given then, all Is had given them. whom same was went meney to David Brainerd for avangelistic work, what do you think he all with 127 Do wrote beak to the surve and naked then whither he light again. it, or at least a part of it, for the flucharge of dubts of his Indians. succring their laude so there might be no entanglement to hinder their settlement. He notes with joy the moral and excited offecto of the Coupel, the reformation of external manages and the renovation of life. He alded the indiana in their search for better farm-"The darlin" be writes, "of their settling thus in a body, and cultiing lands. rating their lands, of which they have done very little in their pages state. toing of such magnuatty and importance to their religious interests, as well as worldly somfort. I thought proper to call them together, and show than the duty of haboring with feithfalmons and industry, and was they must not now 'be plothful in business," as they had aver poon in their yagan state. I endeavored to vress the impertance of their baing laborious, siligent and vigorous in the proseention of their business; especially at the present juncture, the season of planting veing nor near, in order to their being in a superity of living together and enjoying the means of group and instruct on. During given these direct our for their work. which they very much vanted, as well as for their behaviour in divors respects, I explained, cang, and endestared to insulents upon them Fault CATFL, causes matre, "K. "Afra, Ashardan"

In July 21, 1846, he writes in his formal. "Not once of appeople's second business and was not a little exercised with it. Bed same degree of sompears and confort in accret religions." It his longing and for basen, and meanwhile, "I do something for preasting the interest of religion, and the scale of partic lar persons." To save scale saw his one concursing desight. Tet he should his infines has to clear their lands and raise t air crops, and he bars their economic burdens and scaget to teach then principle of unity in a "bartetion - colety."

That has been the spirit of the missionary enter-rise from the first day to now. but is evenualistic work? The did the modulation work in your life? Think back and see. The it always an avangelist or was it a friend or a methor? I thing that mine carries must put in words the bospel of "krist and that we need a larger tract in direct oral preaching, but if they do not do consthing boside that, their work is going to be includence where words will be meaningless save as they are attared with living sympathy, of flesh and blood, trusting, erecting, beiping men. I thing that we may justly any in their backelf to -r. Themas, "show ar pour faith without your works and our Mensionaries in Chine will show you their feith by their works."

a word should be said regarding 'r. Thomse's criticium of the condensive principle in union missistary work. It gous without maying that when Presbyteriane, Nethodiate, Baptiste, Con regationalists, spiscopoliane and sizeiples unite there must be concessions. But if they are all Christians there will be no wrang concessions. The unions into a ich alone we have entered are unions of avaugulical Christians and my associate, r. yown, has stated our principle of action -

In mat are of the Chure, the I no must be elverly drawn between there who believe in a supermateral religion and these who do ast, between these are believe that the Rible is the ard of od and these who regard it as merely a human took, between t are sho worship thrist as the fiving aview of the world and these who are in only as the cest and that over lived. These cleavages are too wide and deep for any percible bridging."

You will ask me, is everything then autistactory? Hu, it is not, and i Raven't glossed & inge over. There is a wiedow of right in gloss of thigo over. be truth is the only thing that it is only as right to work by, and I have been trying to toll you gentlemen the try 20 have thaight. "Eings are not entitlessary. here in the world are they? I with many tillings were different in the foreign minsivnery work. But I am a great don't more afreid of the future then the present. Things are far better out in think in the siscians that they are here at none. . Have a far reater body, of strong and faithful and affialout non and souse there than we have got here at home. I an auxious about the fature, as to whether the fountning of the plactonary metives are going to dry up in the days topolog, whether the rest convictions that since produced the situatry enterprise, and alors son custain it, are going to live on. I boliars they are but I think ou have a great st while lying sheed of us, and I will tall you, gentlemen, where the battle-field le 1s too late when your non come to Puskytery. four grablom live fur 11.98. task of that. It lies, for one tains, in our worlden sincetica, our schools and colleges and universities. . . have many universities here shace shale pullamphical family is twoching a purely meananistic view of the universe. Bon 1000 ANG 500 coing to home the Unristion religion alive if that kind of influence pervades evolety and take the very folladet one from ander any adjormational faith? was is where in part, me problem lies. Im can not colve it by culling manne. You can only solve it by raining up breakers and bullars shall you and I bullary is the track, and who can appe with the new who do not builters up. a are mover gains to get this thing changed in the colleges and universities by opposing or reviling. It has to be dens constructively. have are an relating up inside the Unristian church the believing sevelars, the men and have? That is one or our problems. and I do not deliave we have an agener in our Unarch today that movie our backing nore than our Deard of ducat on, with all the responsibilities lying upon it. In the problem is for reater that we have as you understood. This is a part of the battin-ground. as u part of it is in our dun is ness. But of how many of your house have young time and into to sinfatry, into the foreign size an field. That is a proving carefung that to bring hours to us. Lat us brare of what we say soout other homes, out of which the boys and stris are solut, baiding, paraops, visus that are not accessly ours, if ve are not reading our own some out daughters. the problem is part, is there.

Not i tall you, gostlemen, it is nearer still, it is right here is our own imarty. One you build a missionery enterprise on the hind of hearty that we will in this room have tonight. Can you build it on the passi lity of such hay the ings as are montarning up now? Door it be dong. Are no ourselves the absolutely totre man of Carles? I got out my astamats this storand to me bay in me early vorde. You have but & ore are the slade of moduraian. compy we believe the bible to be the only infallible rale of faith and pression. here is a sportion In incorporting the bi he as a rale of faith, but there is a no less dangerou mederaism in interpreting the lible as a rale of practice. I have been a men she were very particular about the Fible as a rule of faith, who throw stronge glouses over suce of the things the Hes vestament has to say re arding the an sector like theme? I do not any, lot ir. Themes take these words home to bimedif. I do not say, Fr. Kansady, you should take them home to yourself. say to you man, and to ayoulf, severt Speer, you take these words hous to pourself. and I do eo s ' T ATT EX. or MIT . F BY BOLTER'S STR. mi, then, more auful still -W Further alter to the set of a set of the s FATE LENGE " LE - LE CES SALES & SEE & . S - D.L.Y. BY I B & F Y Reverse and and the second and

have are penetrating words. May we be ready to next the text of them in the day of infigurat as these sum and words can seet it use are serving Christ bo-day, not for a summer heliday, but ont in and year out, in famine and flood, often in separation from shildren, and in signatis and longlinger and shunderstanding, in China.

